The True

FORTUNE-TELLER,

Or,

GUIDE to KNOWLEDGE.

Discovering the whole Art of *Chyromancy*, *Physiognomy*, *Metoposcopy*, *and Astrology*.

CONTAINING,

1. A Discription of the Planets, their Power and Influence over the Bodies of Men, Women, and Children. 2. Of the several Lines, Mounts, Marks, Angles, and sacred Charracters in the Hand and Wrist; and by what Planets they are Governed as to good or bad Fortune. 3. Of Physiognomy. 4. Observations on the Eyes, Eye-brows, Nose, Ears, Chin, Neck, Hair, Beard, and Face. 5. Metoposcopy, or the signification of the Lines in the Face. 6. Of Moles and their signification. 7. Of Dreams and their Interpretations. 8. Of Nativities and their Calculation. 9. Of the Rod by which hidden Treasure is found. 10. Of Marriages, and at what time any Person shall be Married. 11. Rules to know the danger of Death. 12. The manner of Resolving doubtful Questions, as to Friends, Marriages, places of Abode, Health, Prosperity or Adversity, Love or Business. 13. Of *Pythagorus* his Wheel of Fortune. 14. Of the good and bad Days of each Month relating to Health.

To which is Added,

Aristotles Observations on the Heavens, their motion. Of Firey Meters, Thunder, Lightning, Eclipses, Commets, Earth-quakes, & Whirl-winds.

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THE INTRODUCTION.

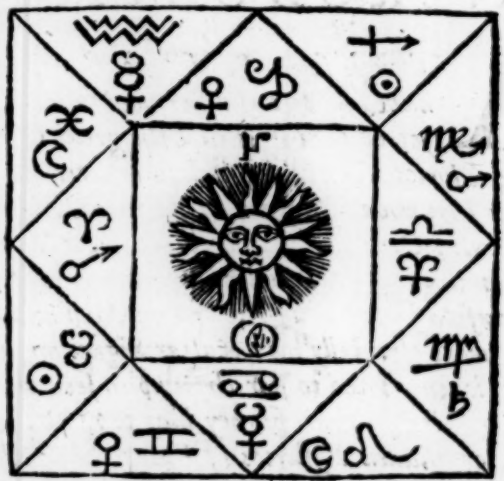
ALthough some People are so vain as to have all Arts and Sciences in contempt, yet certain it is that the great Creater of the Glorious Universe, has so ordered it, that he has Ingraven as it were Misterious Characters upon every Creature; whereby those, whose understandings are assisted by Divine Knowledge, may unfold future things; and on Men and Women, more especially his peculiar Signet or sacred mark is imprinted to stir them up to seek wisdom and knowledge, that so they may pry into the obscure or hidden mysteries of Fate, the which being known, they may avoid eminent dangers, or observe the better to use those blessings and advantages to Gods Glory. These things considered, I hope none will judge too rashly of this work, before they have seriously with judgment, and much deliberation perused it; till when, and to times beyond, Heaven permitting, I remain Reader,

Yours to serve you,

J. S.

CHAPTER I.

A Discourse of the Planets and Signs of the Zodiack, with observations upon their power and influence on the Bodies of Men, Women, and Children.



GOverning the body of man, as secon causes substituted as it were by th wise Creator and Governour of a things, are 7 Planets, called wandering Star whose influence greatly operates in a seasons, and disposes the mind to act and do, a well as urging or pushing on their good o bad fortune, and the highest of these is *Saturn*, a Planet disposing men to slowness i business, melancholy, danger, and such ways a expose them to many misfortunes. The nex

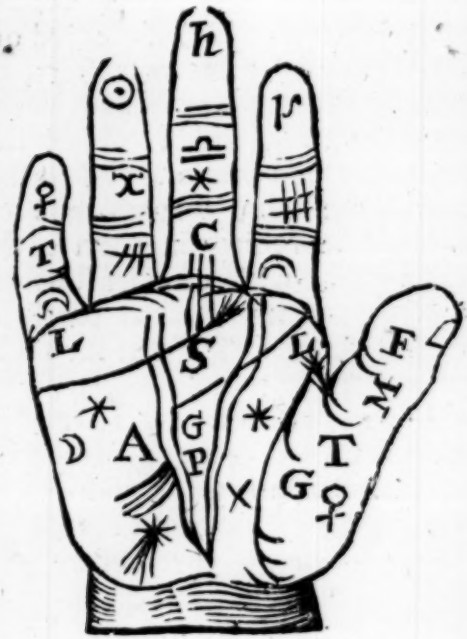
in order is *Jupiter*, whose influence is more mild and benigne, giving a chearful heart and prosperous progress in affairs, whose kind aspect many times quallifies and alays the Malignity of his superiour Planet. *Mars* is beneath him, who predominates over fiery Spirits, stirs up to rashness, war, wranglings, broiles, and the like: but he again is temperated by the *Suns* influence, who moves beneath him, and in men creates chearfulness, disposing them to be healthful and vigorous, and those that are born under the Domination of this Glorious Planet, for the most part attain honour and high preferment. *Venus* moving next beneath the *Sun*, dispose those o're whom she has a peculiar influence, to a gentle, mild and loving temper, dispelling wrath and hatred. *Mercury* is next, creating levity and fickleness of mind, where he has dominion. Beneath him, and moving neareſt the Terrestial Globe, is the *Moon*, which immediately governs all watery bodies and flegmatick humours, her power the Ocean feels in its Ebbs and Flows, as does the blood of man. Many other things are attributed to these Planets as secundary causes, disposing the bodies and minds of men, rendering them fortunate or unfortunate, of which I shall have occasion to discourse hereafter. Their chief seats in mans body are these, and are known

by these Characters, *viz.* *Saturn* ♄ in the left Foot, *Jupiter* ♃ in the Stomach, *Mars* ♂ in the Genitals, the *Sun* ☉ in the Heart, *Venus* ♀ in the left Arm, *Mercury* ☿ in the right Arm, the *Moon* ☽ in the Head; and from these parts their influence moves by turns, as they are predominant throughout the whole body, and have more or less force according to the sign they are in, in respect to the time of the parties Nativity; which signs of the Zodiack, or Imaginary Circle are known by these characters, *viz.* *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo* ♍, *Libra* ♎, *Scorpio* ♏, *Sagitarius* ♐, *Capricorn* ♑, *Aquarius* ♒, *Pisces* ♓. Through the twelve signs, the Suns progress makes our year, and renders the seasons to man-kind, distributing heat or cold as it ascends or retrogrades. And thus much at present for the Planets and Celestial Signs.

CHAP.

CHAP. II.

A Diſcription of the Lines in the Hand, and Mounts their Scituate. How they communicate with the other parts of the Body, and by what Planets they are chiefly governed.



HAving given you, Reader, ſome inſight into this great and myſterious Science, I ſhall now come nearer to the material mat-

ter, and let you understand by what means the Fates of Mortals may be fore-seen, and many eminent dangers prevented by a timely imploration of that God, in whose hands is all the breath of life, and on whom alone our safety depends. And first you must understand, that of all the members of the body, none so plainly expoſes our Fortunes or Fates as the hand; for in that the God of Nature has Ingraven legable characters, to be read by the studious and industerious, to whom it is his pleasure to reveal such secrets. And those are the Lines and Joynts, *&c.* apparant in the Palm, Thumb and Fingers, which have an immediate intercourse, though by devious ways, with the chief seats of life, having divers names, derived partly from the place of intercourse. But for the more easie understanding, I shall give you only their usual and proper Names. As 1. the Line of life, or Line of the Heart, governed by the *Sun*. 2. The Cephalique or middle Natural Line, governed by *Jupiter* and the *Moon*. 3. The Line of the Brain, governed by *Mercury*. 4. The Table Line, or the Line of Fortune, governed by *Jupiter*. 5. *Venus*'s Girdle, governed by that Planet. 6. The Line of Death, or Sister to the Line of life, governed by *Saturn*. 7. The Percussion, governed by *Mars* and the *Moon*. 8. The Circle of the Wrist

Wriſt is left to *Mars* in *Aries*. Beſides theſe are divers other Lines, not common to all Hands: As the way of the *Sun*, and Milky way, and way of *Saturn*, and therefore are called uncertain Lines, not greatly taken notice of in Chiromancy.

The ſcituation or place of the Lines above named, I thus diſcover, *viz.* The Line of life incloſes the Thumb, ſeparating it from the plain of *Mars*. The middle Natural Line, takes its begining at the riſing of the fore-finger, near the Line of life, and ends at the mount of the *Moon*. The Line of the Brain, commonly called the Liver Line, reaches to the Table Line, making a Triangle thus . The Table Line, or Line of Fortune, begins under the mount of *Mercury*, and ends near the Index and the middle-finger. The Girdle of *Venus* begins near the joynt of the little finger, and ends between the fore finger and middle finger. The Line of Death, *&c.* when it plainly appears, is a counter Line to that of life, and therefore is called it's Siſter, ending as it ends. The Percuſſion is between the mounts of *Venus* and the *Moon*. The Wriſt Lines, commonly called Reſcetta, are no other than thoſe joynts that part the Hand.

As for the mounts before mentioned, they are no other than the Fleſhy parts, or little

risings at the Roots of the Fingers, *&c.* And are called by the names of sundry Planets that rule them; nor are they insignificant in this science. As for the Fingers and Thub, there are divers marks on them worthy of consideration, and are governed, *viz.* The Thumb by *Venus*, the fore-finger by *Jupiter*, the middle by *Saturn*, the third by the *Sun*, the last by *Mercury*, and of all others that has the neareſt communication with the Heart. As for the hollow of the Hand it is attributed to *Mars*, according to the following Verſe.

To Venus *rule the Thumb we do commit,*
The Finger firſt to rule mild Jove *thinks fit,*
The next old Saturn *does diſpoſe and guide,*
To Sols *bright rule the third is ever ty'd,*
The Brawn *the* Moon *with Watery Beams directs,*
The hollow Mars *with pointed Rays affects,*
The leaſt Finger has Mercurys *aſpects.*

And thus much at preſent for the Lines, *&c.* of the Hand; from diſcourſing of which I ſhall proceed to other marks worthy of obſervation.

CHAP.

CHAP. III.

An Explanation of marks or ſacred characters on the Hands of Men and Women, as they ſignify either good or bad fortune.

IN the Hands of many Perſons, as well men as women, are obſerved oftentimes Letters or ſacred characters, Imprinted by Na-

ture to demonſtrate their good or evil Fortune, and theſe ought greatly to be obſerved, for their ſignifications will have their events. And into the myſtery of Explanation in this cauſe, for the ſake of ſuch as bear them, I ſhall dare to wave.

In this caſe the Hand muſt be imagined Eaſt, Weſt, North and South: The little finger ſide being accounted the Eaſt, the fingers ends the South, the Thumb the Weſt, and the wriſt joynt the North. Now if it happen that an A be found between the mount of the Moon and hollow of the Hand it denotes a ſickly body, ſubject to loſſes croſſes, impriſonment, baniſhment, and divers other misfortunes: but on the contrary, if the letter appear fair in the North part the of Hand towards the mount of *Venus*, it ſignifies happy marriages, proſperity, joy, delight in beautious women, and rich matches. But again on the contrary, if A be found on the mount of *Saturn*, it ſignifies delay in buſineſs loſs of Law-ſuits, and eſtate, impriſonment ſickneſs and the like, and over and above threatens the party with a ſhort life. If A be in the lower part of the plain of *Mars*, it denotes death by Arms, or in ſome Broil but if there be a Triangle above the Wriſt it denotes the party ſhall be murthered: And if it ſtand near the mount of *Venus* in a man

Hand

Hand, it denotes he ſhall fall a Sacrifice to the revenge of a woman, or in her quarrel. If A touch upon the mount of the *Moon*, it threatens the party with great inbecility and defect of judgment, naturally or occaſioned by ſickneſs, as likewiſe a ſickly conſtitution.

If T happen to be on the mount of *Venus*, it denotes ſucceſs in love and happy marriages, if it be not ſo low as to cut the line of life; for if it do, let the party certainly expect great croſſes in love and buſineſs, and if he marry to live an unquiet and unhappy life. If it appear between the Thumb and the Finger, it denotes joy and content, a wife with beauty and riches, *&c.* If it be in the middeſt of the mount, it ſignifies much good Fortune, and that he ſhall raiſe himſelf by rich marriages. If it be in the extremity of the mount towards the wriſt, it denotes the party much inclinable to luſt and lawleſs love. if it appear on the back ſide the Thumb, it denotes the party more deſirous of Male than Female copulation. If the T be on the little Finger, or the mount of the *Moon*, it ſignifies the perſon will ſuffer much by the occaſion of a woman, and that he is likely to fall by poyſon or aſſaſſination, his Children ſhall dye untimely, and his Goods be imbaſled by ſuch as he ſhall intruſt. If it be on the plain of *Mars*, it ſignifies Fortitude, and a Warlike

like ſpirit, the party ſo marked ſhall be ſubject to quarrel, and in the end in fighting for a woman, ſhall obtain her, and be thereby enriched: but if it happen on the little finger, it ſignifies bad ſucceſs in all undertakings. If in the Girdle of *Venus*, it is a certain ſign of the parties being extream debauched and laſcivious, be it man or woman; or if there be an L in the ſame place, the product will be equal.

As for G it ſo happens that it produces good or evil effects, according as it is poſited: As when it is found upon the mount of *Venus*, it preſages good ſucceſs, love, and many friends: but if it be found in the plain of *Mars*, it ſignifies ſtrife and trouble, created through raſhneſs or an unruly temper. If in a place under the dominiation of *Saturn*, it is a ſign of moroſs dullneſs, and evil conditions. But happening in any part under the dominiation of the Sun, it betokens a ſuddain acceſs to riches, by the retriving of hidden treaſure.

If any Perſon having the letter C on the middle finger, in the incloſure of *Venus* Girdle, it betokens him or her greatly abounding with luſtful deſires, and much given to a profligate and vitious life. If the C be in the branch of the line of life, it denotes in men great wickedneſs, and an evil end; and

in

in women laſciviouſneſs, and an inſatiate deſire of ſatisfying their luſt: Nor according to our Art can we think her chaſt, though at times ſhe appear demure, and much pretend to Religion.

If the letter L appear on the mount of the little finger, it betokens proſperity, ſtore of riches and honour; but being near the wriſt it predicts the contrary, threatning the party with diſgrace and misfortune. If L appear at the top of the line of life, it ſignifies croſſes in marriage, poverty, jealouſies, and that the perſon ſhall commit Adultery, and beget many natural children imperfect in their limbs, *&c.* If in a woman, ſhe ſhall proſtitute her ſelf to vile perſons, break her marriage vows, diſhonour and diſgrace her Husband, *&c.* And if it be in the Wriſt advancing to the Thumb, it denotes the like; as alſo in the middle of the Thumb, becauſe in it *Venus* governs and diſpoſes to laſciviouſneſs; but being in the little finger, it betokens wiſdom and valour; if it be under the little finger, it denotes a mediocrity of fortune; good near *Jupiter*, bad near *Saturn*, and near the plain of *Mars* or mount of the *Moon*, threatens ſickneſs and death.

If S called the S of *Scorpio*, be near the Triangle of the line of life and the Table line, and if under it there appear two ſmall Trian-

Triangles, it denotes victory in all attempts: but if it be in the other Triangle towards the Wriſt, it denotes cowardice though a quarrelſome perſon.

If the S of *Sagitarius* happen in the line of life, and *Jupiter* Predominant, it denotes much happyneſs and health, with length of days, and an obedient off-ſpring. But if it be on the mount of *Jupiter* (for thoſe Planets that rule the Fingers and Thumb, rule the mounts or fleſhy parts under them, as likewiſe the twelve joynts of the Fingers, are attributed to the twelve ſigns of the *Zodiack*, and the Fingers to the four Seaſons of the Year by Chiromancers) a milder fortune: but if on *Saturns* mount it appear, it denotes evil luck; nor if it be with the *Moon* or *Mercury* is it much better; but on the *Suns* mount riches and honour are promiſed, by it length of days, and much felicity. It appearing in the plain of *Mars*, is the occaſion of good ſucceſs in Arms, and that the party ſhall riſe to high promotion by feats of Chevalry.

If the letter P attributed to *Piſces*, be found in the plain of *Mars*, it ſignifies as that juſt before mentioned. And ſo likewiſe in other places, 'tis good and evil according as it is poſited near the Regency of benigne or malignant Planets.

F and M ſtand for *Fortuna Major*, and were ever

ever they are poſited, portent no harm to the party, unleſs upon the mount of *Saturn*, or within the Girdle of *Venus*. Now to Illuſtrate theſe particulars, I might again diſcant on them, according as they are more or leſs influenced by the Planets, as they progreſs and reprogreſs, the twelve Celeſtial ſigns deſcribed in the I. Chapter. But intending to lay down nothing but plain and eaſie methods, I ſhall wave it as a flouriſh uſed by Chiromancers, to Illuſtrate their ſcience: And from hence proceed to the lines of the Hand, and their predictions of good or evil fortune, from whence I have a little digreſſed to give the Reader a plainer inſight into this myſtery.

CHAP

CHAP. IV.

Of the Hand moſt proper to be inſpected, and what is moſt material to be obſerved therein, &c.

IN this caſe it is altogether convenient to be known, which Hand is the moſt material in this ſcience to be obſerved, for unleſs that be known, a right judgment cannot be made: wherefore thoſe that are skilled in Chiromancy

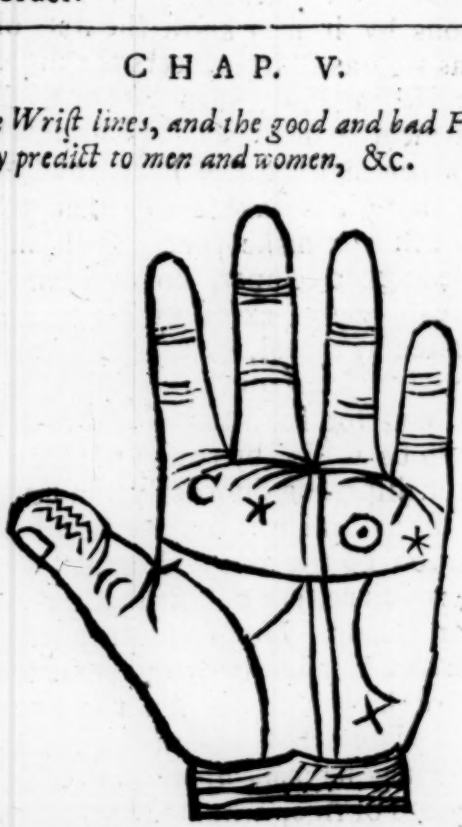
cy or Palmiſtry, are of opinion, that the left Hand is moſt ſignificant, and ought to be obſerved with much curioſity, becauſe on this Hand both the Heart and the Brain, being the principal ſeats of life, have the greateſt influence, and to the former of them go from this Hand all the Lines and Veins; wherefore Phyſitions by it may know the ſtate of the body, as well as Chiromancers the diſpoſition of the mind, and impendent fate or good fortune incident to mankind. 'Tis in this Hand that *Jupiter* and the *Sun* have the ſuperior dominiation; but take notice that you obſerve when you make your inſpection, the party be in good temper, not overcome with wine, fear, anger, exceſs of joy or ſorrow, over heated by travel, or debauced by exceſs of venerial exploits, or the body diſtempered by gluttony, for in theſe caſes no true judgment can be made, by reaſon the blood retireing or diſperſing diſorderly, an Extenuation of the natural heat is exhauſted, and the conſtitution of the body alterable, ſo that the Lines will neither appear in their proper order or colour. Nor can a true judgment be made on a Hand brawny and unfaſhionable with hard labour, by reaſon the lines are clouded and diſtorted, and therefore the beſt judgment may be made upon children of four or ſix years of Age, whoſe tempers the *Moon*

makes

makes flexible and fluid: but to come nearer to our purpoſe; as for the lines of the Hand, I have already deſcribed them, and now I ſhall proceed to give their true ſignification, the rules above mentioned being taken notice of at the time of inſpection, and of theſe in their order.

CHAP. V.

Of the Wriſt lines, and the good and bad Fortune they predict to men and women, &c.



1. If

1. IF it happen the party inſpected have four lines on the wriſt, perfect and well coloured, then do the Fates ſhew themſelves propitious, in allowing him length of days, for he or ſhe ſo having them, ſhall live to extream old age; and if there happens two ſmall bows above, making a ſharp Angle, they promiſe a heritage or other riches, by the death of relations or others, and that in their old age, they ſhall arrive to honour and preferment.

2. When there appears three plain lines, if they be broad, they portent the party ſhall live to ſixty years of age, gathering much riches in his youthful days, but by misfortune be reduced to poverty in his riper years, but that he ſhall again be proſperous.

3. Two lines in the wriſt ſignifies the party ſhall linger out many days in ſickneſs and vexation, and may arrive if no fatal accident happen at ſixty years.

4. To have but one line ſignifies many caſualties and a ſhort duration of life.

5. If the lines be wide and ſcattered, the party has no great underſtanding, nor will he gain any promotion; he may live to 39 in moderate health and proſperity, but let him look to the ſucceeding year, for therein is he threatned with death.

6. If

6. If the lines croſs each other, let the party be circumſpect in his ways, leaſt he fall by the hand of an Executioner.

7. If the lines ſpread abroad, and wave in and out, paſſing crookedly, they denote a man of great wiſdom, but that his ambition ſhall be his ruine.

8. When a line croſſes the wriſt, and meandering extends it ſelf towards the line of life, it denotes ſickneſs, if it appear exceeding pale, death will be the iſſue of that ſickneſs, if black the party is endangered by ſome bruiſe, and retains within him much corrupted blood.

9. If a crooked line bent-wiſe travars the lines of the wriſt, it betokens ſlavery or extream hardſhip, if two do the like his fate will be a Gibbet.

10. If ſo it happen that the line of the hand wriſt be double towards the mount of the *Moon*, and if one aſcend towards the line of life uneven, it ſignifies an uneaſie and unquiet continuation upon Earth, and that the party ſhall be in continual danger of ſecret Enemies.

11. If in the wriſt the upper line be twiſted or linked in manner of a chain, it denotes the party born to a ſervile and laborious life, yet fortunate in gaining riches.

12. When many lines ſpread themſelves toward

toward the mount of the Moon, it denotes the party bent to travel by Sea and Land, a perſon of a rambling conſtitution or a Vagabond.

13. If it happen that a line paſſes the lines of the wriſt, as ſometimes it happens, and reaches to the mount of the Sun, then the party may look for honour, favour and riches, which will flow upon him by unſuſpected ways.

14. If there happen on the hand of a woman a Triangle, begining at the wriſt and reaching near the Moons mount, then will ſhe prove a common proſtitute.

15. If there fall out to be croſſes upon the hand of a woman, it denotes ſhamefacedneſs, chaſtity and vertue, and if one be found in the plain of *Mars*, it denotes ſhe will be married young, and become a widow before the thirtieth year of her age.

16. When the lines of the wriſt bear up to the flat of the hand, it ſignifies fickleneſs, inconſtancy and falſhood.

17. To conclude as to the wriſt. The long wriſt without interſection denotes ſtrength and conſtancy, the ſhort wriſt diſſected weakneſs of body and mind. If the lines be turned towards the mount of *Saturn*, vain imaginations, vanity and vexation. But branching towards *Jupiter*, it denotes honour and dignity,

dignity, with great riches. When it casts its branches between the fore finger and *Saturn*, in a man it denotes he shall be in danger of death by wounds in his Head; and the like happening to a woman presages her dying in Child-bed. If there happen crosses and Stars upon or between the lines, honour and peace shall conclude the parties old age: but if Stars appear alone, to the Female Sex it denotes infamy and disgrace. If the wrist lines tend to the mount of *Venus*, the party is lascivious, and subject to many Vices: if to the Heptick they bend, then the party is just in his dealings, and has a prospect of long and prosperous days, and thus much for these most remarkable lines.

CHAP.

CHAP. VI.

Of the line of life, and what is thereby, of good or bad fortune, to be observed.

THis line is Note worthy, for by it actions past and to come are to be observed, and this reacheth from the wrist almost to the mount of *Jupiter*, and denotes a quiet life when 'tis well proportioned, coloured and disposed. But if a Star happen that reaches the mounts of *Venus*, *Mars* or *Jupiter*, many misfortunes shall befall the party. 1. If

1. If a double line of life appears, it promiſes long life, advancement to honour, the favour of Kings and Nobles, ſucceſs in War and buſineſs of what ſort ſoever. If it ſo happen to a woman, ſhe ſhall enjoy what felicity her Sex is capable of, and live many happy days.

2. When 3 Stars appear within this line, it threatens the party with calumny and diſgrace, oppreſſion and trouble from great ones. But on the contrary, if inſtead of Stars there appear croſſes, he ſhall be the object of Female Love, and giving up his ſtrength to women, thereby ſhorten his days.

3. If the line appear clear ruddy, and be entire, it denotes health, length of days, and proſperous Fortune.

4. If there happen two OO's or a Y, the ſight is in danger to be loſt entirely; but if upon the line there be but one O, than but one Eye is in danger to be loſt.

5. If this line cloſe or twine with the menſual or table line, then ſhall honour and riches be heaped upon the party, together with the love and favour of Great men, obtained by his prudence and induſtry.

6. If the line be fetted or cut where it ends, between the mount of *Jupiter* and *Venus*, the party ſhall be grieved oft with ſickneſs, occaſioned by trouble and vexation. But if a Triangle

Triangle, happen in the plain of *Mars*, he ſhall be miſerably killd, if two be found there, he dyes by the hand of the Executioner, or if the line be extreamly awry, it denotes the ſame.

7. When lines come from the mount of *Venus*, and cut the line of life, it denotes the party unfortunate in love and buſineſs, and threatens him with ſome ſuddain death.

8. If the line be crookedly forked, it denotes the party to be of little underſtanding, and eaſie to be impoſed on, a ſpend-thrift, and in the end a fugitive.

9. If near the Ligament of the Thumb a woman have two croſſes, they croſſing the upper part of the line, ſhe is ſhameleſs and in luſt inſatiable, baniſhing chaſtity and modeſty.

10, If there are 3 Stars on the 3 points of this line, they denate a man wrongfully to be abuſed, and brought into diſgrace through the occaſion of women; but if they appear without the line, his reputation ſhall be unſpotted.

11. If a diviſion be in the middle of the line, it betokens ſickneſs in old age, and conſequently death. If it appear groſs and red, it denotes the party to be proud, high minded, a lover of revenge, and of an evil nature, imploying his wits to the ruine of his Neighbour.

12. If at the end there be a Triangle, the party is a great babler, impertinent in discourse, and troublesome in his actions.

13. When there is a cross between the middle natural line and the line of life, it betokens nobleness of Spirit and temper, wisdom and liberality. And thus much shall suffice to have observed upon this line, from whence I shall proceed to the next, which is the Mensual or Table line.

CHAP. VII.

A Discourse of the Table line, and its signification upon sundry occasions, &c.

THis line has its Name from the Table of the Hand, and is greatly significant in Chiromancy, by reason it answers to the Head and Brain, the chief seat of wisdom and understanding, and runs in some Hands along the 4 mounts, participating of the influence of the respective Planets governing them, and for its power and efficacy in portending good or evil: Therefore observe these following Rules.

1. He who in his Hand has the Table line broad and of a lively colour, enjoys health and a contented mind, is couragious and successful.

If there be crosses in this line towards the little

ſittle Finger, it denotes that the party ſhall be afflicted with ſickneſs.

Who ſo has lines thwarting this line, is ſubject to many afflictions, as ſickneſs, trouble, loſs of eſtate, and the like; or if it happen in the youthful days, it denotes croſſes in love; if the lines or dents happen on the middle of the Finger, it denotes the man a flatterer and inconſtant, yet in the end by ſuch his folly, ſhall ruine himſelf.

If it ſo happen that the line be double or divided into three parts in any of the extremities, it ſignifies the party ſhall be fortunate and of a generous temper, liberal in donation, and of a courteous and modeſt behaviour.

The line being forked at that end that extends towards the line of *Jupiter*, it denotes diſquiet of mind upon frivelous occaſions, doubts, fears, jealouſies, and the like diſturbance, riches got by deceipt and violence, which will not be long kept, eſpecially if that line begins towards the mount of the Moon.

If this line towards the mount of *Jupiter* appear plain, and any Star appear therein, it denotes a contented poverty.

If the line be crooked, it denotes danger of life by ſome mad or furious Beaſt, or a ſuddain miſchief by ſome diſtracted or diſordered Perſon.

If upon the line there be two croſſes, it promiſes promotion by Learning, *&c.*

If near the mount of *Luna* in the extremity, there be the Letter O, and the line double, it ſignifies mortal wounds or bruiſes to be given in Quarrels or Combates; nor in War ſhall ſuch a one be fortunate.

If in the hand of any Perſon three full ſtops as thus ... be found, they do note prudence and good conduct in affairs, and one that attains to the perfection of Learning: and if this line end between the middle and fore fingers, it threatens death in Childbed to women, and to men weakneſs of conſtitution, and much ſickneſs.

Two branches in the form of the ſign of *Quarius* going out of the Table line declyning towards the little finger, denotes coveteouſneſs and a deſire of knowledge, profound miſteries and ſciences, as *Necromancy*, *&c.* whereby he will be indangered; if viſible points appear, the party is luſtful and laſcivious.

If the line branch towards the fore and middle finger, and the ends be blunt, it denotes riches and preferment.

If the letter B. be found in the hand of a woman, it denotes her chaſt and inclyned to virtue in her Youth; but being once debauched, which will happen, ſhe turns laſcivious wanton

wanton and inſatiable, till age put a ſtop to her luſtful flames. If there happen a cutting or ſeperation between the two laſt fingers, it portents ruine by commencements of ſuits in Law for an Eſtate Mortgaged or Imbeſled.

If a branch happen to iſſue from the line, and extend to the middle line through the midſt of a croſs, he ſhall become rich by Treaſure found in the Earth or ſome ſecret place, or elſe by purchaſing extraordinary bargains of ſuch as underſtand not their value.

If there be no Table line in the hand of a party, he is born to loſſes and misfortune in the former part of his life, but in the end ſhall live proſperouſly,

The Table line cauſing an Angle with the line Natural under the Thumb, denotes exceeding covetouſneſs in the party: And thus much for our Chiromantick predictions on this line.

CAAP. VIII.

Predictions on the characters or marks appearing on the middle Line, relating to the good or bad fortune in men or women.

IN the middle or natural line, which has above the reſt a communication with the Brain; if any croſſes be found, they denote the party to be rich and fortunate, but much

given to lying and fooliſh diſcourſe, flattery, and much diſſimulation. As many lines as happen to be between the Table line and this line, ſignifies as many ſickneſſes in the firſt age, but the party ſhall eſcape death; when thoſe lines end towards the middle finger, they denote thoſe ſickneſſes to happen in the middle age; if they extend to the middle finger, then in the old age; and if they reach the fore finger, they threaten the party with a non recovery of his ſickneſs, for that it will end in death. If in any one of them there happen a half croſs and it be branchy, or a branch croſſing it iſſue out of the Table line and reach the fore finger, or tend much towards it, and the other branch towards the middle finger, the party ſhall be proſperous and fortunate, if they happen to be blunted at the ends. The line of Life and Table line joyned, and by their conjunction cauſing an Angle, and the middle line not appearing, the party ſhall be couragious and bold, but cruel, and given to many vices; an abuſer of his wife, and ſcorner of his parents, and in the thirtieth year death ſhall threaten him; the which (if not prevented by amendment of life and ſpeedy repentance) will finiſh his courſe in this life; and if inſtead of a middle line a Star appear, let him bewar of an untimely end. The middle

middle line cutting in two, and ſoon diſcontinuing, being of a pale colour, ſignifies the diſpleaſure of Princes, and by offending them, Death or long Impriſonment. The line being broad and fair, promiſes old age and poverty; but if it be thick and clouded, it denotes the party to be of a weak memory, ſubject to folly and many idle loquacities. The line extraordinary red with branches, making an Angle, in a man ſignifieth a Warlike and Cruel temper, a Perſon delighting in Blood and Ruine; if in a woman it ſo appear, ſhe is Blood-thirſty and deſirous of Revenge, and after long variance with her Husband, will find opportunity to kill him or cauſe him to be killed. The line being double, it denotes ſucceſſion and heritages to befall the party in his middle age by unexpected ways. The line twice forked towards the *Hypothenar*, ſignifies Hypocricy and ſeeming devoutneſs in the party. If the line be very pale, the body is ſubject to ſickneſs and many diſorders. This line double in a woman, denotes ſhe will have five Husbands, and live to eighty years, yet dye without Child. Croſſes between this line and the line of life, in a man denotes a mild and gentle temper, but in a woman malice and contention, eſpecially with her Husband, which in the end will cauſe a ſeperation.

Many croſſes happening upon this line, denotes he ſhall be raiſed to promotion by this Clergy. If points or ſtuds appear in the line, let the party be ware of ſecret Enemies and be temperate, leaſt he fall into divers diſeaſes, and eſpecially the Pluriſie. A Triangle or half Triangle between this line, the plain of *Mars* and line of life, ſignifie combats and contentions, which often end in death or baniſhment. A croſs in this line, appearing near the middle finger, foreſhews the party to fall by Treatchery or Aſſaſſination; but many croſſes between it and the mount of the Moon, imploy favour from great men, yet not to be continued without danger, by reaſon of Envious Perſons. If any knots appear in this line, it betokens the party to be a murtherer or of a mutherous inclynation; and dangerous are they to be ſeen in a womans hand, by reaſon of the bad influence that governs them, for ten to one, but by ſome means or other ſhe will be incited to make away her Husband: And thus much for the prognoſtication of this line, a line much obſerved by *Chiromancers*.

CHAP.

CHAP. IX.

Prognoſtications as to good or bad fortune in man or woman, from the line called the Girdle of Venus.

THis line is moſtly attributed to the influence of the Planet from whence it derives its Name, and what is to be obſerved thereby chiefly tends to marriages and copulation, diſtinguiſhing the Chaſt from the Libidevous, *&c.* As firſt, If in this line there

happen diſſections or diviſions near the fore finger, it betokens the party ſhall ruine his fortunes by aſociating himſelf with Laſcivious women. If the cuttings be under the middle finger, he ſhall be aſſaſſinated by the Husband of ſome woman he attempted to Debauch, or in a Females quarrel fall in a duel. If this line appear on both hands, either in man or woman, it denotes them extreamly Laſcivious, and that they will declyne no Beaſtiality, even that that is againſt Nature, *&c.* Two croſſes upon that line, one being on the ſide of the fore finger, and the other bending towards the little finger, denote virtue, meekneſs, and a modeſt behaviour, one often tempted to unlawful Actions, but with deteſtation declyning them, and by this mark ought wiſe men to chooſe their wives, for in women it is more ſignificant than in man. In brief, this line ſignifies thoſe that have it, for the moſt part to be deſirous of carnal copulation, and of a hot conſtitution, which is the Original of ſuch deſires, both in men or women, for thereby the blood being ſoon rarified, receives more Spiritual Enfluence, and is thereby quickly diſmiſed from the brain, heart and liver, to the ſeminal Veſſels, and preſſes for evacuation; nor farther think I convenient to give judgment on this line, becauſe it portents for the moſt

part

part uncleanneſs and beaſtiality, but leaving it, I ſhall proceed to the line of the Liver, or the Hepatick, which is the next principal line obſerved by the profeſſors of this Art.

CHAP. X.

Judgment on the Hepatick line, as to good or bad Fortune in men or women.

THis line is often blotted out by labour, and therefore rarely appears in the lar

bouject

borious hand, it's begining is at the root of the line of life, extending it ſelf through the middle of the Palm to the mount of the *Moon* or Brawn of the Hand; and if it ſo happen that this line is ſtrait and croſſed by other lines, it ſignifies a ſound judgment, large memory, and a man capacitated for undertaking great things, were he not fickle and unreſolved. If the line be winding or crooked, bending in and out, it denotes deceit in promiſe, cheating in imployment, and an oppreſſor of the Poor; but if ſtrait, the contrary. If this line and the Cephalick line make a Triangle or a Quaderangle, it ſignifies the perſon of a Noble Decent, and one covetous of Promotion, to honourable Employments, rarely any vulgar perſon having them: ſo that by theſe, when matters were doubtful, the Antients were wont to diſtinguiſh the Noble from the Ignoble, by theſe Angles. If it happen that this line as well as the middle line begin near each other, at the hand-wriſt, it denotes a feeble judgment, defect of reaſon, *&c.* In a man, and in a woman hard labour, ſickneſs, and by that ſickneſs many times loſs of judgment, in ſo much, that many become Idiots. If this line happen to be forked, or there happen above it a figure in this form ✕, it ſignifies great riches and honour by Learning and good Parts, a

vivacity

vivacity and continuation of health: And thus much for the Hepatick line, the next is the Milkie-way, a line ſo called.

CHAP. XI.

Judgments, or Chiromantial Obſervations on the Milkie-way.

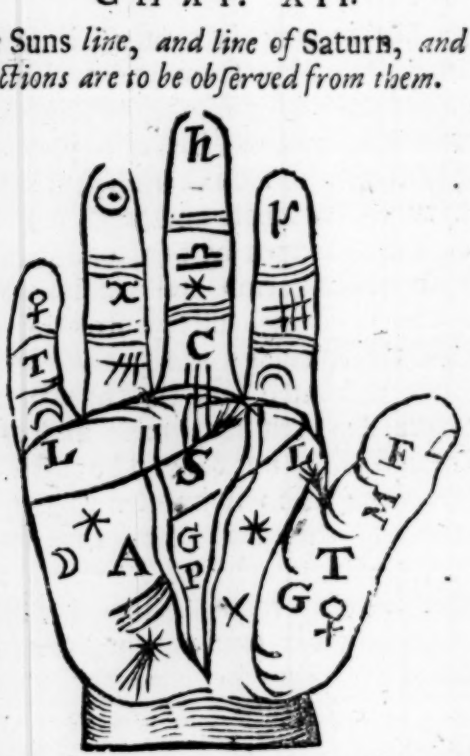
THe Milkie-way is compoſed of many lines, reaching from the wriſt to the mount of the *Moon*, and takes its Name from that in the Heavens; and if it happen theſe lines are intire and run paralell, then ſhall the Party be fortunate and much deſirous of Travel and Voyages by Sea, and ſhall raiſe himſelf by Navigation and Commerce. If the lines of this Way bend towards the mount of *Venus*, they preſage the party fortunate in the love of women, and that he is of a gentle complacient temper, mild and affable, eloquent and wiſe, not eaſie to be Inſnared by their Wives. If ſo it happen that in theſe lines Stars appear, and moſtly ſpread themſelves towards the mount of *Mercury*, riches are promiſed with many honours, which he ſhall attain by his prudence and conduct in affairs. If this line in men appear not, or very little, it threatens ſickneſs and many grievances; when they are cut and unequal, they denote a melencholy Perſon, and one infirm in his Intelectual faculties, a Perſon

ſubject

ſubject to ſtrange Dreams, and a pretender to Revelation. In fine, if this line be well proportioned, it denotes riches, ingenuity, and the love of women, but if crooked, winding, or cut, ſickneſs, folly, falſhood and povery.

CHAP. XII.

Of the Suns *line, and line of* Saturn, *and what predictions are to be obſerved from them.*



THeſe lines takes their Original diverſly, and firſt the line of the *Sun* being but ſmall,

ſmall, begins at the line of fortune, and aſcending, divides the *Sums* mount directly to the Ring Finger, dedicated to that glorious Planet, and ſometimes viſably aſcends to the third Ligament, branching out for the moſt part, or containing lines of equal greatneſs.

This line wanting in a hand not inured to labour, whereby it may not be oblitterated, it denotes the Party ſloathful and careleſs, one that is not greatly deſirous of preferment, nor will arrive at any, but muſt content himſelf with a poor and mean Eſtate; but if it be large and high aſcending, it denotes Honour and Dignity, and favour of Princes, &the love of all Men, eſpecially if it be double, as ſometimes it happens. When it is clear, and of a ſhining ruddy colour, even to the Table line, it promiſes preferment by Offices and Places of Judicature, but being pale, it denotes folly and much tribulation. Lines croſſing this, betokens the Perſon to have many Enemies that envy his proſperity, but by his mild and gentle temper, he ſhall turn their hatrad into love, *&c.* If the Girdle of *Venus* happen to cut this line, the party muſt be ware of Marriage, leaſt he live in continual contention.

If this line happen to be crooked, meandering in and out, it betokens a ſhort life, accompa-

accompanied with ſickneſs and croſſes. If in Virgins it appear much branching towards the Girdle of *Venus*, it betokens early Marriage, and many Children, with indifferent proſperity, but that they will be apt to go aſtray, and promote their Husbands to the dignity of the Forked Order.

Saturns line takes its begining from the bottom of the Palm, and croſſes the Table line, being in ſome forked upon the mount, and has its end at the middle finger, and ſometimes it paſſes to the third Ligament, and is double. This line ſeperating the Hepatick line, ſignifies the party honeſt and careful in his affairs, but ſhall not attain to any conſiderable preferment. If it ſo happen to be winding, or crooked very much, or have a Star at one of the Angles towards the middle finger, it threatens the party with all the calamities attributed to *Saturns* maligne Influence, as impriſonment, baniſhment, loſs of goods, friends or eſtate, *&c.* as has been often obſerved in thoſe who have wanted the former, and unfortunately had the latter of what is propoſed. If the line of *Saturn* decends from the middle of the finger, which joynt the ſign of *Aquarius* claims to the brawn of the hand, it denotes melencholy and flegmatick Diſeaſes, impriſonment and the like, which will be long delayed; and the

the like will happen if the *Hypothenar* devide it. If towards the line of life, it go through the middle of the middle finger, cutting the mount of *Saturn*, it denotes ſlavery, impriſonment, and ſuddain death. The line being full and entire, denotes proſperity and continued healthfulneſs: And thus much may ſuffice as to the prognoſtication of theſe lines, the next any ways remarable, is the *Cephalick* line, being the laſt that is worthy of note in this Art.

CHAP. XIII.

Of the Cephalick line, and what is to be obſerved thereby.

THis line begins at the wriſt, near the line of life, and aſcends to the middle Natural line, and by ſo doing makes a Triangle: This line broken, divided, and diſordered, betokens miſery and misfortune to men, and death or great pains in Child-birth to women; but it appearing fair and of a good complection, denotes the contrary, eſpecially if fully it reach the middle Natural line. If Stars appear in this line, in the plain of *Mars*, that denotes the party to be bold and furious, ſubject to quarrels and much diſorder: and if in this line there happen a Star, on that part inclyning towards the

the brawn of the hand, it ſignifies the party ſubject to Theft and Fraud, with many other ill actions: If this line without any breaking begin at the hand-wriſt, peace and quiet old age inſures, prudence, honour and riches, a free and liberal diſpoſition, *&c.* If it happen to be forked near the Table line, wiſdom and much activity is thereby ſignified. To conclude, if there be a Triangle between this line, the line of Life, and of the Liver, happy fortune, a proſperous life, much ingenuity, and riches are promiſed: If the Angle be blunt, it denotes Diſeaſes, a ſickly Conſtitution, and weakneſs of Body: If it happen to be exceeding ſhort, it denotes Boaſting, Prodigality, Beggery, Folly, and a breviation of Life. And thus have I taken a full Obſervation of the lines of the Hand, uſually regarded in *Chiromancy*, and made a true judgment upon every particular worthy of Obſervation, from whence I ſhall proceed to ſay ſomething of the Plain of *Mars*, and the *Moons* Mount, and ſo regulary proceed for the better and more eaſie underſtanding of the Reader.

CHAP.

CHAP. XIV.

Of the Plain of Mars, *place of the* Moon, *commonly called the Mount, and judgment on what is materially ſignified therein.*

THE Plain of *Mars* is in that we commonly call the Plain of the Hand, the Triangle between the lines being aſſigned his ſtation, and if in this Plain the counterline line

line of life, commonly called the Siſter line it denotes the party fortunate in War, and advance himſelf by feats of Arms. The Plain being hollow, and the lines crooked and diſtorted, ſignifies the party ſhall fall by the Sword of his Enemies. If the line attributed to *Saturn*, enter this Plain, it ſignifies the party will ſuffer much hardſhip in Camps, Priſons, and Slavery abroad, *&c.* When the lines begining at the hand-wriſt, are long within this Plain, reaching towards the brawn of the hand, they declare a War-like ſpirit, a Perſon ſubject to travel, labour, and of a wreſtleſs Nature. The Siſter line being ſhort in this Plain, denotes boldneſs, covetouſneſs, the Party given to violent theft and rapin; as likewiſe miſfortune in War, infidility, boaſting, ſedition, treaſon, murther, and many the like wickedneſſes. If in the middle of the Triangle, there appear other ſmall Triangles towards the Wriſt, Duels and Combates are thereby denoted, which often end in death or diſgrace; but if they appear full towards the Table line, fame and a proſperous life will happen to the party. If the Party have a croſs deep and large in the middle of the Plain, it ſignifies him zealous in Arms for the defence of his Religion, and that he will gain renown thereby. If Stars appear in the Plain, poverty and miſfortune

misfortune are threatned, as alſo many ſecret Enemies that will endanger his life.

The *Moons* place is between the hollow of *Mars* and the Wriſt, called the Hypothenar, or Brawn of the Hand, and on theſe two the Cannons and Aphoriſms affixed, and what is hence to be obſerved, take according to the Opinions of the skilful in *Chiromancy*, as followeth.

If the lines appear pale or black and groſs in the *Lunar* Regions, the Party is threatned with many misfortunes, and improſperous ſucceſs in all his undertakings; but if they are fair, of a lively colour, ſuitable in proportion, the party ſhall have good ſucceſs, eſpecially in diſtant Land, as well in Commerce as Negotiation on the behalf of his Prince; and women wherein they ſo appear, ſhall be fortunate in marriage, and be exceeding fruitful, eaſie in delivery, and free from death on that occaſion. A round Circumferance upon the *Moons* mount or place, threatens the party with blindneſs on one Eye, or extraordinary ſickneſs; or if two happen, both Eyes are in danger, either by blaſting or ſome fatal accident. *Stars* appearing on this mount, denotes a treacherous and malitious Perſon, big with envy, and a troubler of his Neighbours; but if croſſes manifeſt themſelves, then promotion to honour

nour for high deſerts; as likewiſe riches are promiſed, and that the party is much given to Religious exerciſe, but of a ſickly temper; yet again, if five croſſes appear, the party is ſhort lived, many Learned in this Art affirm, that 28 years are the Limits of his temporal being, and that near the time, that he or ſhe ſo having them, muſt leave the World, the largeſt of them will diſappear. And now as to the Palm, the next thing to be conſidered, is the Angles, *viz.* The Quaderangle and Triangle, on which I ſhall give judgment, as followeth.

CHAP.

CHAP. XV.

Of the Angles observed in Chiromancy, *relalating to good or bad fortune in man or woman.*

AS for the Triangle, it is cauſed in the hollow of the Hand, the line of Life, the middle Natural line, and the line called the Cephalick line, or line of the Head; as for the Quaderangle, a line ſo called, it is cauſed by the Table line, middle Natural line, lines of the *Sun* and *Saturn*, and from theſe

are

are to be obſerved in order the following prognoſtications.

If the lines and veins of the Triangle be well proportioned, well coloured, and the Angles be equal, health, proſperity, and a moderate fortune are ſignified, as alſo that the party is of mild diſpoſition, and courteous behaviour; but the lines and veins obſcure, diſtorted, and the Angles diſproportioned, denote a churliſh and ſullen Perſon, given to labour, covetous and deſirous of gains, fraudelent, though of little underſtanding. A ſpacious and large Triangle denotes liberality and munificence, courage and conſtancy, but narrow the contrary. If it be altogether wanting, or defective by the diſappearing of ſome line, it ſignifies the party unfortunate, and of an evil nature, ſubject to many vices and erronious practices. The right Angle, between the Cephalick and the line of Life, bordering on the Brawn of the Hand, be comely and deſcent, it ſignifies the party one of a large underſtanding, great memory, and a lover of juſtice; the right Angle being little and ſharp, denotes a provident and induſtrious man, one deſirous of riches; but if it be obſcure and blunt, folly and poverty attend the poſſeſſor. The left Angle pointed, denotes a loquacitus Perſon, and a man ſtudious to over-reach or deceive

deceive his Neighbour. A brawnyneſs in the midſt of the Triangle, denotes the party quarrelſome, vexatious, implacable, and of an evil nature; and the like is ſignified if a ſanguin redneſs appear in the extreamities of this Angle. If a *Star* happen in the Triangle of a womans hand, ſhe is prone to unlawful love and luſt, and will thereby be rendered miſerable in the end; but if it ſtream with a Taile like a Commet, it denotes a woman to out-live four Husbands, and yet not arrive at any conſiderable age, eſpecially if that mark happen before the 20th year. Four lines croſs-wiſe in the Triangle, denotes one evil and malitious, ſubject to theft and fraud. A *Star* near the right Angle, denotes a man perfideous, and much the ſame as the former. When in a mans left hand, looking towards the mount of *Mercury*, the Angle contains three ſmall paralells, they ſignifie livelineſs, health, and the like.

The Quaderangle fair and well coloured, denotes riches and health, a ſound judgment, and large memory, with much liberality and compaſſion, but little and diſtorted the contrary; and moſt whoſe hands are ſubject to trimbling, have the latter ſort of Quaderangles. If a *Star* happen in the middle, it denotes the party a lover of juſtice, and one that rejoyceth at the proſperity of his Neighbours,

hours, a patriot of his Countrey, and a pro to Religion; the like signification has a cros if it be large and fair in the place aforesai If upon the Table line, making the upp side of the Quaderangle, there happen a *Sta* courage and prudence is thereby denoted, Person liberal, and favoured by great one yet is threatned with an Eclips for a tim but afterward will prosper more than ever. the *Star* appear upon the line of *Saturn*, denotes a person to run into much oblic and disgrace by insatiable lust and unlawf love, and that in the end he shall be afflicte with poverty and disgrace, *&c.*

CHAP. XVI.

Of the mounts or fleshy parts at the Roots of th Fingers, attributed to Jupiter, Saturn, S *and* Mercury, *as also the Fingers to them a tributed.*

AS for these mounts or little risings, have already shewed divers predicti ons signified by them, and therefore shall b briefer in Treating of them in their order as also of the Fingers.

Jupiters mount is under the fore finger, i there happen a cross or two, honour is there

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by denoted, fortunate marriage, much loyalty and applauſe. If croſſes happen on the firſt joynt of the finger towards the outward ſide, it ſignifies riches and honour by Learning and Science. When four or five lines between the firſt and ſecond joynt in the nature of a Gridiron happen, it betokens the parties life indangered by women, or in their cauſe. Upon *Jupiters* mount a Star denotes diſgrace, infamy and loſs of honour; but if two Stars appear, the contrary will happen. A line arriſing out of the Table line, and dividing this line, denotes a ſuddain and violent death. If there happen a ſquare, and the line divide it, ſignifies honour and reverence, health and proſperous fortune. If in the finger of a woman there happen three lines between the ſecond and third joynt, fair and red, it betokens her of a merry temper, and that ſhe will have a Husband loving and kind, yet ten to one ſhe dies in Child-bed. A Star appearing on the firſt joynt of the fore finger, it denotes in women baſhfulneſs, chaſtity, and a virtuous life. If ſo it happen that a Star appear on her ſecond joynt, much advancement is promiſed her by marriage, or the favour of great perſons. When neat the joynt of this finger two equal lines appear, they ſignifie the party to be ingenious, a lover of learning and virtue, noble and libe-

ral; the like lines in a woman presage fruitfulness. If this character ♃ happen on the first or second joynt of the fore finger, it promises to the party abundance of wealth and possession to fall by the death of friends; but if it happen in the extreamity of the said finger, it denotes vexatious suits and contention with the neareſt Relation: If on the mount of *Jupiter* it appear, great honours are promised the party, and much inheritance.

The mount of *Saturn* is under the middle finger, to which we joyn the finger, wherefore observe that when this mount is full and plain, the party is weak in judgment, one without fraud, yet laborious and industrious in his business and occupation. If there happen a line, taking its begining at the first joyn of the finger, to cut or divide this mount with two cross lines, then captivity and imprisonments are threatned, with many losses, crosses and vexations. The Table line reaching the mount of *Saturn* and dividing it, signifies the party as the Proverb is, to strive against the stream in all his affairs; and although he be industrious, yet shall he be ever poor, yet have a contented mind. If in a woman five or more lines, not exceeding eight, ascend towards the second joynt, as placed in the first, it denotes her to have so

many

many Male Children, but being grown up, they ſhall prove unfortunate. A Star in the firſt joynt of a mans, ſignifies he ſhall be aſſaſſinated or murthered. Many lines on the mount ſignifie loſs and poverty, croſſes and impriſonment. If after the Age of thirty, two lines plainly appear on the mount, they threaten the party to fall by the hand of Juſtice, or with a long Impriſonment. When from the ſecond to the third joynt there are three lines, two of them being acroſs, it ſignifies in a woman much calumny and reproach, occaſioned by her lewdneſs and unlawful actions, eſpecially as to what relates to venerie. If ſo it happen, that in the plain of *Mars*, or ſomewhat lower, there aſcend a line, paſſing through this mount, reaching the firſt joynt, it denotes the mischief to fall in *February*, if it reach the ſecond joynt, then in *January*, and touching the third joyn it will be apparent in *December*: Theſe three joynts denoting the three Winter Months, as the other nine do the nine Months of Spring, Summer and Autum. When on the ſide of the finger of *Saturn*, there appear a croſs or ſtar, death or impriſonment for defence of Religion, or the liberty of their Country is threatned. The next in order is theſe following Predictions.

If on the Suns mount, which is at the root

of the Ring finger, there happen certain lines, begining at the firſt joynt of the Ring-finger, and extend themſelves towards the Table line, and no interſections, the party will be high in the favour of great men, attained by wiſdom and knowledge of many Sciences, and thereby ſhall attain to riches and honour; but if they be cut or crooked, diſgrace and penury will be the ſequel. A croſs upon this mount, denotes the party to be exceeding covetous and worldly minded, one that wholly ſets his heart upon his riches; the like croſs in a woman ſhews her inclynation is to whoredom, whereby ſhe ſhall raiſe her fortune. When ſome ſmall lines, begining at the line of fortune or middle natural line, and aſcend towards the joynt of the Ring finger, runing paralell, and not joyning, they ſignifie riches, honour and a laſting fame to the party. A Virgin having certain lines between the firſt and ſecond joynts of this finger, they being ſtrait and paralell, denote great advantage by marriage; but if they appear not till twenty, the party ſhall be in danger of dying a Maid, or at leaſt continue long againſt her will unmarried. If the like lines happen from the ſecond and third joynt, they ſignifie a good Name, and an indifferent fortune to man or woman. The laſt joynt manifeſting a Star or croſs, denotes

one

one born to inherit an Eſtate, but extreamly unfortunate. If in the extreamity of the finger, near the Naile, lines appear, it denotes a man laborious and induſtrious, but never deſtined to riches or places of honour. When from the Table line, towards the joynt on the Ring finger, there iſſues a ſingle line, riches and great poſſeſſions are promiſed.

If a Triangle happen in the firſt joynt of this finger, it denotes her chaſt and virtuous, of a mild and modeſt behaviour, *&c.* The next mount of *Mercury*, who governs it and the little finger; and from thence we predict as followeth.

The *Mercurial* mount well proportioned, full and lively coloured, ſignifies the party to be juſt, honeſt, a lover of wiſdom, and one that delights to do good. This mount half filled with lines, denotes the party ingenious, docible, and of a ready wit, yet ſhall he not attain his advancement by Learning, but by the favour of Friends and Relations, a man hating ſuperſtition, *&c.* If on this mount certain lines happen, coming from without the hand, they denote the party a lyer, flatterer, deceiver, and vain glorious Perſon. The character of *Jupiter* happening here, portents a great underſtanding of miſteries, and much wiſdom, but that it ſhall be applyed to the wrong end, and the party ſhall

thereby in seeking to hurt others, indamage himself. A cross on this mount, denotes the party an Athist, or one that has no inclynation to Religious worship. When in the third joynt a star or cross happens, it denotes poverty, though the party be learned and industrious, his poverty proceeding from his good nature, over kindness, or lavishness in expence. Now the remaining part of Chiromancy, or at least so much of it as may serve upon any occasion, consists in the Thumb and the Nailes, in which I shall be brief, by reason their signification is much the same with what has been already related on the mounts and fingers.

CHAP.

CHAP. XVII.

Of the Thumb and Nailes, and what of good or bad fortune is to be observed thereby.

THe Thumb is properly called the Finger, because it is ruled by that Planet as well as the Mount, and when it is ſtrait, ſmooth, and of a lively colour, it denotes a good nature, a Perſon affable, gay and witty. If a ſhort line paſs the Root of the Thumb, near the line of life, called the Siſter of the line of Life, it denotes riches and pleaſure to be

enjoyed without interruption; but if it ſtand higher, or near to the middle joynt, it denotes poverty in the firſt age, but afterward abundance of riches. Four lines appearing equally diſtant from each other, towards the Wriſt, or the back part of the Thumb, riches and honour are promiſed thereby. In the laſt joynt of the Thumb, if near the Naile, the lines appear ſtrait, clear, bright, and well proportioned, they foretell unexpected riches and honour; croſs lines broken and diſordered, ſignifie the party proud, luſtful, and vainglorious. A Star in the lower joynt, denotes a pleaſing and ſedate temper, a Perſon worthy the friendſhip of great ones. If the letter L happen on the firſt joynt of the Thumb, it denotes ſuddain marriage, though ſome misfortune depend thereon. If the character of the *Sun* happen on the mount of *Venus* in the hand of a woman, it denotes her given to Whoredoms and Adulteries. If on the firſt joynt of the Thumb of a woman happen three or four lines, cutting and croſſing each other, it denotes her Husband ſhall conſpire her death, or ſhe ſhall other ways be in danger of a violent death. Two lines beneath the ſecond joynt, denotes the Perſon ſubject to all manner of vices. And thus much for the Thumb, as for the Nailes, their ſignifications are divers, and their material

ſignifi-

ſignifications are thus known. If the Nailes be broad, they ſignifie a mild, gentle and eaſie temper. The Nailes white and long, denotes the party to be of a weak and ſickly temper. If upon the extreamities appear a ſtrange paleneſs, ſhort life is thereby ſignified. Narrow Nailes denotes a covetous, luxurious, and adulterious Perſon. Extraordinary long Nailes, denotes the party of a good natural diſpoſition, but ſubject to jealouſie and miſtruſt. Oblique or winding Nailes ſignifies a cuning Perſon, and one given to fraud and deceit, to much vexation and trouble, by proſecuting his Neighbours on frivelous occaſions. Little whites at the extreamities of the Naile, denotes the Party avaritious, fooliſh, and puſilanimus. Little Nailes, being round, denotes the party given to much anger, one envious, and a hater of good men, yet not capable of hurting them; and if they be crooked, Pride is denoted, and much arrogance. Round Nailes denote an honeſt meaning, a lover of wiſdom, and a great ſtudent in ſciences. Fleſhy Nailes ſignifie a Perſon lazie and deſirous of eaſe, of ſmall judgment, and leſs will to improve it. Pale and black Nailes, denote a Perſon of malencholy diſpoſition, ſubject to many diſeaſes, occaſioned by that humour, yet treacherous, crafty and malitious. Red Nailes

marked.

marked with yellowiſh ſpots, ſignifie the party of a fiery Nature, much given to broils and diſturbances.

Thus Reader have I given you the moſt plain and eaſie Rules of Chiromancy or Palmiſtry, by which you may know at any time the things that ſhall befall any, according to the diſpoſition of the Planets, if a ſuperiar power prevent not: And further to give you an inſight into ſecret ſciences, I ſhall proceed to open a greater Cabinet of Miſteries, *viz.* The famous Science, or uſeful Arcana of Phiſiognomy.

CHAP. XVIII.

of PHISIOGNOMY.

Phyſiognomy

PHiſiognomy is a Science that has been of high eſteem by Emperours, Kings and Princes, who ſtudied it with care and diligence, as deſirous of nothing more then by this Art, to read men, and by the External parts, know and diſcover the inmoſt ſecrets of their hearts, according to their natural inclynations; as likewiſe the conſtitution of their bodies, in relation to the humours, diſeaſes, or death, ſignified or foretold by ſundry marks and ſymptoms; nor can any man juſtly pretend to skill in Phyſick, if he be difficient herein, and in this caſe the Signs and Planets are greatly ſignificant, and have dominiation and influence chiefly in the ſucceeding parts of the body, as thus, the Forehead is governed by *Mars*, the right Eye by *Sol*, the left Eye by the *Moon*, the right Ear by *Jupiter*, the left by *Saturn*, the Noſe by *Venus*, and the Mouth by *Mercury*. Again, as for the twelve ſigns of the Zodiack, *Cancer* in Phiſiognomy is poſited on the Foreheads hight, *Leo* on the right Eyebrow, *Virgo* on the right Cheek, *Libra* on the right Ear, *Scorpio* on the Noſe, *Sagitarius* on the right Eye, *Capricorn* on the Chin, or lowermoſt part of the Head, *Aquarius* on the left Eyebrow, *Piſces* on the left Cheek, *Aries* on the left Ear, *Taurus* on the middle of the Forehead,

head, and *Geminy* on the left Eye. And now to make a right judgment of theſe, obſerve the following Rules. A blackneſs or ſwarthyneſs in the face, if it be ſhining, denotes the party of a heavy temper, ſlow to action, fearful, cautious, and not ſubject to quarrel. A greeniſh complection, with black ſpecks, denotes a Perſon cholerick, and full of anger, ſubject to broils, law ſuits, and inteſtive contentions. A ruddy complection, not being over fat, denotes the party to be of a prompt wit, over reaching in cuning, and little regardful of their truſt. Thoſe that have their Face of a pale leady colour, their Forehead red, and Eyes ſinking inward, are extreamly baſhful, reſtleſs in their mind, full of angry thoughts, and fearful, troubled continually with afrighting dreams. A high white complection, beſpeaks a man to be good natured, ſeldome angry, ſoon pacefied, and ever faithful to his friend, but fearful and effeminate; and therefore is beſt ſuited with women, to render them more admirable in the Eyes of their Admirers. The brown colour, mingled with pale, denotes any perſon unſtable, inconſtant, luxurious, and given to many extravagant vices. Thoſe that have a fluſhing colour, riſing and falling at times, have a defect in the Brain, by reaſon of the extraordinary heat, which threa-

tens

tens them with violent Feavours, Lunacy, or the like unhappy diſorders that proceed from heat. And thus much for the complection of the Face in general, from whence I ſhall proceed to particulars more immediately denoting the Phiſiognimical predictions.

CHAP. XIX.

Obſervations taken from the Hair, Beard, Chin, Eyebrows and Neck, with the Explaination of their divers ſignifications.

IF the Hair of the Head be thick and ſoft, it denotes a man of a mild and affable temper, not ſubject to treachery or fraud. If the hair

hair grow exceeding faſt, it denotes the body inclyning to dryneſs and decay, its growth being ſuddainly forced by heat, which is deſtructive to the brain. Abundance of hair in young children, denotes their complection to increaſe and augment by bad humours. Curled hair, hard and black, denotes the party to be of a hot conſtitution, ſubject to commit many outrages and violencies. Smooth hair and lank, denotes the party to be plaucably mild, ingenious and tractable, but puſilamus, and one not over inclynable to ſtrugle over much for temporal riches. Hair riſing and ſtanding upright like briſtles, denotes the party of a hot conſtitution, harſh and timerous. White hair ſignifies the party to be of a cold and weak conſtitution. In fine, black hair proceeds from the effect of choler, and hot blood. Red hair fron a moderate temper. Hair of a Gold colour, denotes a treacherous Perſon. Red hair inclyning to black, denotes a ſubtill, crafty, and over reaching Perſon. A cheſtnut coloured hair, ſignifies the party of a fair condition, mild and well diſpoſed, *&c.* And thus much for the hair of the Head, and its ſignifications, from whence I ſhall proceed to that of the Beard.

A thin ſoft Bard, ſignifies a luſtful Perſon, unconſtant, efeminate, tender, and great

regarders.

regarders of their Perſon. A red Beard, denotes the party wiſe, courteous, complacient, a great retorician, ſmooth tongued, and ſomewhat ſubject to flattery. A flaxen or whay Beard, denotes a flegmatick perſon, yet wiſe and induſtrious. If the Beard be repleat with hair, it denotes the party of a good nature, free temper, reaſonable and devout; but when it grows ſtragling, the contrary. As for women, if a Beard or long hair appear upon their Chins, they denote them maſculine, and of a hot temper: but if there appears no hair, then they are ſoft, ſhamefaced, weak, mild, and of a courteous behaviour.

As for the Chin, if in women it be long, it denotes her a turbulent and vexatious Perſon, ſubject to ſcolding and brawls; and in a man it denotes him loquacitous and indiſcreet. A little Chin, denotes malice, fraud, diſpite, *&c.* A round thin Chin, denotes a man efeminate, yet full of pride and haughtineſs. A ſquare Chin is full of maſculine, and denotes great courage and ſtrength of body, much deſirous of wars and clandeſtine commotions. The perſon that has a round Chin, dimpled, is of a good nature, amiable, juſt, loving, and much given to women, and the like it holds to the other Sex. A lean and wrinkled Chin, denotes a Perſon unfit for the act of Generation, bewraying ſome more than ordinary

dinary defects in the secret parts. A crooked Chin, with a gutter or valley at the joyning of the Jaws, denotes a perfideous and treacherous Person, much given to contention, be it in either man or woman. And now the next in order, are the Eyebrows and Eyelids.

He or she that have their Eyebrows declyn'd down from on high, when they speak, and move, and rise at pleasure, are accounted deceitful, malitious Persons, much given to lying and romancing, and ought to be careful, least their Tongue bring them not to an untimely end. If the Eyebrows be long, and there be no divisions in the middle, but they reach one another, they denote the Person to be of no great understanding, yet a lover of mischief in secret. If the Eyebrows are naturally folded, as if they were curled, they denote the party immodest, bold, rapacious, and an envyer of other mens prosperity. When the Eyebrows being of a flaxen colour, are short and narrow, they denote the party of a soft and plyable temper, reasonable and fearful, yet soon provoked to anger. If the Eyebrows in a Female stand stareing, or the hair turn upward, and seem to curl, it is a sign she has lost her Virginity. The party with short and small Eyebrows is covetous, crafty, and over reaching, full of vexati-

vexation and disturbance. If the Eyelids are long, with long hair, they denote the party to be morose, clownish, yet a great boaster of his abilities.

If any party have a long Neck, it denotes him or her to be timerous, unwise, gluttenous, a great drinker, and an illiterate Person. A short and small Neck, denotes a wise, though treacherous Person, much given to anger, yet soon pacefied. The party that has a sinuie, brawny Neck, is subject to quarrel, and thereby imbroyls himself often to the prejudice of his Person and Estate. A fleshy Neck denotes a proud Person, and a disdainer of others, better than himself. A small Neck denotes a weak and feminate capacity, inclyning to softness and inglorious ease. A Neck inclyned or bowed, denotes malice and folly. A straight Neck demonstrates rashness. A Neck declyning to the right side, signifies prudence, desire of study, and attaining of sciences; and if towards the left, the contrary. And thus much for the first part of Phisiognomy, leaving which to the consideration of the sagacious Reader, I proceed to to the second.

CHAP.

CHAP. XX.

Phiſiognomical judgments upon the Eyes, Noſe, Ears, Mouth and Face.

LArge Eyes denotes a perſon bold, ſloathful, ſubject to falſeties, and of a rude behaviour. Eyes partly coloured, denote a man or woman ſubject to ſundry paſſions, haſty, and of little ſtability. Eyes deep, and naturally ſinking into the head, eſpecially if they be of a greeniſh colour, denote the party wiſe, induſtrious, great in council, and happy in his undertakings, but not altogether free from vice. An extraordinary whitiſh or wally coloured Eye, denotes an imbecil perſon, not capable of any great aquirement. A ſharp and piercing Eye, with the Eyebrow declyning, denotes a deceiver and fraudulent perſon. Small Eyes, deep ſet, declare the party to have a large underſtanding, a clear ſight, far commanding in light or darkneſs. A ſquint Eye, denotes a fraudulent, deceitful Perſon, and one given to many abſurd actions. A yellowiſh or cittern coloured Eye, denotes the party falſe hearted, a diſſembler, and one that is regardleſs of vows and proteſtations. The Eye of a mean bigneſs, clear and ſhining, denotes an honeſt and ingenious perſon. As

As for what concerns the Noſe, take as followeth. A high Noſe denotes the party given much to violence and falſe ſeverations. A big Noſe, every way long and hanging down, denotes covetouſneſs, deſirous of honour, ambitious, yet wiſe in the management of his affairs. A Noſe riſing in the middle, and again, declyning towards the extreamities, denotes the party to be unconſtant, harſh, cruel, and greatly miſtruſtful even of his neareſt Relations. A Noſe crooked and awry, ſomewhat long, denotes pride, envy, luxury, vainglory, and injuſtice. A round Noſe, at the extreamitits with ſmall Noſtrils, denotes in a man pride and incredulity, and in a woman uncleanneſs and meditation of revenge. A red Noſe, that is naturally ſo, denotes a contentious, turbulent, quarrelſome perſon. A Noſe proportionable in all parts, ſtreaked with veins and well coloured, denotes the party to be of merry, affable temper. If the Noſe be hary at the point or above, the party is of a weak underſtanding, yet honoſt and induſtrious. A Noſe round and long, of a pleaſant feature, denotes in the Female Sex, eſpecially if they have blew Eyes, prudence, chaſtity, and good conduct in affairs. If in a Female the Griſtle of the Noſe ſeem to part from the bone, or be cleft at the end, ſhe has undoubtedly loſt her Virginity.

A

A great Mouth, ſtanding unſeemly wide, denotes the perſon very loquacitus, bold, couragious, yet inconſtant and a reporter of falſe ſtories. A little Mouth, well proportioned, denotes the party peaceable, cautious, eloquent, deſirous of Learning, and one of a ſmall ſtomack. Thick Lips denotes the party fooliſh, eaſie of belief, and one given to exceſs. Thin Lips denotes eloquence, much talk, and a good underſtanding. Lips well proportioned, and well coloured, denotes the party faithful, given to virtue, and eſchewing vice. Lips diſproportioned, as one thicker than another, denote the party of little underſtanding, ſlow to comprehend, and much inclynable to folly.

If the Ears be big and broad, they denote weakneſs of memory, ſloathfulneſs, and little ſucceſs in affairs; and little Ears well proportioned the contrary. Long Ears denote boldneſs, arrogance, folly, contention, gluttony, and many diſorders. The Ears that are in a Semicircular form, and in figure of an ordinary bi neſs, and the Creſts and Lines covered in the middle, indifferent flat towards the Center, deſcently ſtanding on the Head, they denote the wearer wiſe, conſtant, couragious, and friendly.

A Fleſhy Face denotes a chearful perſon, merry and diſcreet, faithful and juſt, yet luxu-

luxurious and importunate. A lean Face ſignifies the party wiſe, of good underſtanding, but implacable, and irreconciled if provoked. A broad and thick Face denotes the party ruſtical and boiſterous. And thus much of Phiſiognomy.

CHAP. XXI.

Metopoſcopie, or the lines in the Face, and their ſignifications, relating to good or bad fortune in man or woman.

THree ſtrait lines, commonly called wrinkles in the Forehead, without any ſections or diviſions, denote the party fortunate and

and prosperous in his undertakings.

A circle in a line that passes crooked through the Forehead, with a circle on any part of it, signifies loss and disgrace.

A cross directly in the middle of the Forehead, with scattering lines about it, threatens the party with some violent death.

A crooked line between two strait lines, signifies the party to be fortunate, and one that shall gain much treasure.

A crooked line, with a strait line about it, signifies the party to gain much riches, with fraud and over reaching.

Four half lines, or lines that meet not in the middle of the Forehead, with a full line over them crossed by two sections, denotes loss and affliction.

Divers lines scattered and unequal in proportion, threatens the party with hurts, bruises, and many casualties indangering life.

Two lines crossing the Forehead, waveing in and out in the form of the sign *Aquarius*, threatens the party with drowning, shipwrack, or other perils by water.

One line begining at the left Eyebrow, and obliquely passing to the extreamity of the Forehead on the right side, signifies a base and sordid temper, one given to covetousness, yet not capable of obtaining riches.

Two

Two lines bending Arch-wise over the Eyebrows, the one of them being crossed with a cross, over that with three short lines of a length, on the extreamity of the Forehead, denotes the party to be of a good ingenuity, undaunted courage, graceful, eloquent and wise, provident and politick, doing all things with fore thought, indefatigable in his endeavours, and slow to anger.

A short streight line over each Eyebrow, three short crooked lines over that, that and two lines like a brace covering them, denotes a wrestless mind, coveting and craving after many things unattainable, industrious and laborious, but unfortunate. These and such like, may suffice for the lines of the Forehead, which amongst the Antients were wonderfully noted; wherefore leaving them, I shall proceed to prognosticate good or evil fortune from the Moles on the Face, Neck, or any part of the Body of man or woman, according to their position.

CHAP. XXII.

A Treatiſe of Moles, and their ſignifications, &c.

MOles are held by the Learned to be certain marks imprinted as it were by providence, Characters whereby mankind is enabled to read himſelf, and know in many caſes what ſhall befall him; a brief account of which, and their ſignifications take as followeth.

A man or woman having a mole on the left ſide the Forehead, under the line of *Saturn*, it ſignifies another on the right ſide of the Breaſt, anſwerable in colour and proportion, denoting good ſucceſs in affairs, and riches

riches by Building, Tilling, Planting, *&c.*

A man or woman having a mole on the right ſide the Forehead, under the line of *Jupiter*, not touching that of the line of *Mars*, he or ſhe hath another inequality, promiſing to men good fortune in marriage, long life, and ſucceſs in their undertakings; to a woman it ſignifies a happy contentment of life, many children, and a healthful conſtitution.

A mole on the right ſide the Forehead, beneath the line of *Mars*, denotes the like on the right Arm, promiſing the party riches, good fortune, and many proſperous days.

A mole on the right ſide the Forehead, under the line of the *Sun*, ſignifies another on the Back, foreſhewing the partys ſuddain riſing and promotion, the favour he ſhall receive from great Perſons.

A mole on the right part of the Forehead, under the line of *Venus*, has another anſwerable on the right ſide of the Belly, which promiſes to man a kind and loving Wife, through whoſe means he ſhall grow rich and be in great eſteem; and the like to a woman, in caſe ſuch marks ſhall be found.

A mole on the right ſide the Forehead, under the line of *Mercury*, ſignifies another on the right Breaſt, declaring the party to be of a prompt wit, induſtrious, and one that will attain to riches and preferment, by his labour and diligence.

A mole appearing on the right side of the Forehead, under the line of the *Moon*, not cutting nor hindering it, shews another on the right side the Belly, prognosticating the party to be prosperous and fortunate in marine affairs, if on a man; but on a woman it denotes she will be much sought to for love, and in the end be advanced by a happy match.

A mole on the left side the Forehead, beneath the line of *Saturn*, is a sure token of another on the left side the Back, denoting to man imprisonment and crosses; to women difficult labours, melencholy thoughts, jealousies, and the like anaxieties.

A mole appearing on the left side the Forehead, under the line of *Mars*, promises another on the left Arm, betokening in man rashness and fury, which shall occasion him much trouble and vexation, and to women it signifies mischief and contention.

A mole on the left side the Forehead, under the sign of *Jupiter*, denoting another on the left side the Stomach, declares the party to be riotous and wastful, prodigal of his fortunes, and one whose extravagance will bring him to beggery; in a woman it denotes boldness, impudence, and much lavishness.

A mole on the left side the Forehead, under

der the *Suns* line, ſignifies another on the left ſide the Breaſt, threatning hard fortune to a man, by falling under the diſpleaſure of great ones; and to a woman it promiſes poverty and diſcontent.

A mole on the left ſide the Forehead, under the line of *Venus*, intimates another on the left Shoulder, ſignifiing labour, croſſes, and captivity.

A mole on the left ſide the Forehead, under the line of *Mercury*, promiſes the like on the left ſide, denoting the party quarrelſome, ſubject to brawls and contention, by which much ſtrife arriſes; if ſo it happen in a woman, it declares her luſtful and inſatiate.

A mole on the leſt ſide the Forehead, cutting the line of the *Moon*, ſignifies another on the left ſide the Belly, near the Navel, threatning men and women with ſickneſs and adverſity.

A mole in the middle of the Forehead, under the line of *Venus*, denotes another between the Breaſts, which denotes the Party ſubject to ſickneſs and many other infirmities, by which the party, either man or woman, ſhall be much afflicted.

A mole appearing on the middle of the Forehead, under the line of *Mercury*, ſignifies another under the Breaſt, denoting cala-

mity to the party, with many afflictions occasioned by such as profess themselves friends.

A mole in the middle of the Forehead, under the line *Luna*, signifies another in the Privy parts, denoting the party to be vicious, intemperate, and one given to many extragancies.

A mole appearing in the middle of the Forehead, by the line of *Saturn*, signifies another on the right Thigh near the Huckle-bone, denoting the party to be rich and fortunate, attaining it by the help and assistance of strangers.

A mole appearing in the right end of the line of *Jupiter*, denotes another on the right Huckle-bone, which to a man promises unexpected riches, and to a woman it promises a good dowry and happy marriage.

A mole appearing on the left side the Forehead, at the end of the line of *Mars*, denotes another under the Muscle of the right Arm, which denotes a man to be fortunate in Gameing and War, whereby he shall much profit himself,

A mole on the right side of the Forehead, on the end of the line of the *Sun*, denotes another on the right side the Reins, signifiing a man to rise by the favour of great men, and to a woman that she shall be fortunate in all her undertakings.

A

A mole on the right ſide the Forehead, at the end of the line of *Venus*, denotes another on the middle of the Breaſt, ſignifiing good fortune to men, occaſioned by women, as by marriage and the like; and to women in the ſame kind is predicted advancements.

A mole on the end of the line of *Mercury*, promiſes another under the right Breaſt, towards the right ſide, denoting a man to be ſucceſsful in remote Regions, and greatly to advantage himſelf by Travel; to a woman it promiſes a pregrant wit, good foreſight in domeſtick affairs, and a comfortable reſidence.

A mole appearing on the upper ſide the Temple, in either Sex, demonſtrates another on the extreamity of the Belly, ſignifiing to a man a ſteady fortune, and continuation of riches; to a woman happy marriages, and a peaceable life, *&c.*

A man or woman having a mole near the Eyebrow, on the right Temple, it denotes another on the right Loyn, ſignifiing the party, either man or woman, to gain much eſteem, favour, love, and advantage, and conſiderable riches, by Legacys, Dowrys, and Reverſions.

A mole on the right ſide behind the Eye, as it were againſt the middle of the Eye, ſignifies another on the right ſide the Buttock or

Haunch, declaring much honour and preferment to befall a man, and to a woman much praise for her virtue, and a continuation of prosperity.

A mole appearing on the right side the Temple, in the lower part, inclyning somewhat towards the Neck, signifies another on the right Ribs, betokening a man to be of a natural promptness, industrious, and thereby obtaining riches; to a woman it promises the goods of Fortune, and a long life, modesty, chastity, and a comely behaviour.

A mole on the right side the Temple, near the Eye, below, denotes another under the right Thigh, signifiing to either Sex riches to be obtained by wisdom and industry.

A mole on the left side, towards the upper part of the corner of the Eye, signifies another under the left Loyn or Thigh, denoting to either Sex, perills in travel, and dangerous diseases, trouble, discontent, and sometimes a violent death.

A mole on the left side the Temple, near the Eyelid, in a man or woman, signifies another on the left side the Buttock, betokening a rustick, harsh and sordid temper, and that the party shall be much in contempt and hatred of men.

A mole appearing on the left side the Face, near the corner of the Eye, denotes another on

on the left Buttock, ſignifiing much ſickneſs and trouble, many thwarthings and unexpected croſſes.

A mole on the left ſide, near the corner of the Eye, and towards the Hair, inclyning to the Ear, ſignifies another on the left ſide the Huckle-bone, behind, denoting the party, either man or woman, to be of a ſullen moroſs temper, viciouſly inclyned, in ſo much, that puniſhment is threatned; and ten to one, a woman having this mark, if ſhe does not defile her Marriage bed.

A mole on the left Cheek, inclyning towards the lower part of the Ear, ſignifies another under the left Thigh, denoting to a man ſorrow and anguiſh, croſſes by children, and loſſes in goods or eſtate; threatning a woman with death in child-bed.

A mole on the upper part of the right Ear, denotes another on the right ſide the Belly, ſignifiing the party to commit ſuch crimes as will cauſe him to fall into the hands of Juſtice, and indanger his life; denoting a woman falſe and inconſtant.

A mole on the outward lower part, near the middle of the right Ear, ſignifies another on the right Side, to a man denoting he will fall under the power of his Enemies, and that they gaining advantage over him, will for ſome time oppreſs him, though in the end it

redound to their ſhame; to a woman it betokens loſs and imbeſſelment.

A mole on the lower part or tip of the Ear, ſignifies another under the right ſide, predicting a man or woman ſubject to hurts and bruiſes, by falls or blows, with many other caſualties indangering life.

A mole happening on the outſide the upper part of the left Ear of a man or woman, ſignifies another on the liſt ſide the Belly, threatning the former with great misfortune, and to the latter infamy and diſgrace, though undeſerved.

A mole appearing upon the middle of the left Ear, the like is to be found on the lower part of the left ſide, denoting a man to be of an evil nature, cruel and inhumaine; and to a woman it portents a ſhort life.

A mole on the lower part of the left Ear, ſignifies the like on the lower part of the left Side, denoting a man to fall into great trouble through occaſion of Women, as by quarrelling and fighting on their behalf, betokening a woman to be of a miſchievous diſpoſition, threatning her with the commiſſion of ſome murther, either by Poyſon or otherwiſe.

A mole on the lower part of the Eyelid, between the hollow of the Eye and the beginning of the Noſe, in either Sex, ſignifies another

ther on the right ſide the Privy part, denoting a man to be much beloved by women, fortunate in marriages; and a woman to be ingenious, chaſt and faithful.

A mole under the hollow of the right Eye, by the inward part of the Noſe, will have another on the middle of the Body above the Members, ſignifiing a man to be haſty, proud and furious; denoting a woman to be ſelf-conceited, vainglorious, and of a weak underſtanding, though pretending to much knowledge.

A mole on the upper part of the right ſide the Noſe of either Sex, ſignifies another on the Privy member, threatning the party with weakneſs and diſeaſes, occaſioned by too much venery, though it denotes him or her to be generally beloved.

A mole on the left ſide, in the hollow between the Eyelid and the Noſe, ſignifies another on the left ſide the Privy member, betokening the Perſon to be envious and luſtful, given to rapes and adulteries, *&c.*

A mole in the middle part of the hollow of the left Eyelid, denotes another on the left part of a mans Privities, near the root, which threatens him with cauſeleſs infamy and diſgrace; a woman having this mark, being on the upper part of her Privities, denotes her to looſe her honour, and be much ſubject to

oblo-

obloquie and disgrace, not without cause.

A mole under the left Eye, somewhat near the Nose of a man, signifies another on the left side the Yard, denoting him to be an obscene Person, potent in venery, luxurious, and very lascivious; in a woman this mark the latter being on the left side the Privities, shrewly suspect her to be unchast.

A mole between the begining and middle of the upper right Eyelid, towards the Temple, denotes another on the right side the Belly, in a man signifiing good fortune, the love of women, many children; and in a woman health, easie child-birth, peace, and a calmness of life.

A mole appearing in the white of the Eye, signifies another near the left Dug, denoting to a man pains of the head, and to a woman danger of death in child-bed.

A mole on the Face, near the right Nostril, in a man or woman, signifies another on the right Shoulder, predicting to man good fortune in all his undertakings, and to woman riches, love, and chastity.

A mole on the extreamity of the Nose, between the Face and the Nose end, on the right side, denotes another on the right side the Hip, signifiing a man to be lustful and much given to venery, whereby he shall weaken himself and greatly impair his health; it declares

declares a woman to be fortunate, much beloved, yet somewhat loose and wanton.

A mole appearing on the right Nostril, between the end of the Nose and the Face, near the middle, describes another on the right side the Privy member, which betokens a man to be a deceiver, and an intemperate Person; and to the same effect is its signification in women.

A mole on the left side the Nostril, just over it, near the end of the Nose, denotes another on the Breast, inclyning to the left side, denoting the party to be vitious, and one inclyning to many debaucheries.

A man or woman having a Mole on the left side, on the lower part of the Nostril, in a manner between the Nostril and the Face, it signifies another at the bottom of the Belly, signifiing the partys will suffer much by hapless marriages.

If a mole happen on the left side, between the top of the Nose and the Face, about the middle of the Nose, another is signified on the left side the Privy member, foreshewing the man or woman to be given to much debauchery, and desirous of copulation, through which occasion they shall suffer much pain and trouble.

A mole appearing in a man or woman, under the very fore point of the Nose, towards the

the middle, deſcribes another on the fore part the Privy member, denoting the party to ſuffer much in old Age, by pains and diſorders occaſioned by exceſs and extravagancies in their Youthful days.

A mole appearing on the left ſide, or in the very hollow of the Noſtril, ſignifies another on the left ſide the Genitals, threatning to a man an untimely or ſuddain death, and to a woman hard labour and croſſes.

A mole appearing on the top of the bridg of the Noſe, either in man or woman, denotes another in the extreamity of the Privy parts, promiſing Children and happineſs in Wedlock, though but a ſhort enjoyment.

A mole on the right ſide, on the corner of the Mouth, towards the Jaw, denotes another on the right ſide the lower part of the Privy member, promiſing good fortune and many happy days to either Sex.

A mole on the left ſide the Mouth, nearly touching it, ſignifies another on the left Arm, between the Elbow and the Wriſt, ſignifies the party averſe to wedlock ſtate, but rather deſirous to lawleſs copulation, which will endanger Body and Eſtate.

A mole on the middle of the upper Lip of a man or a woman, ſignifies another on the Privy member, before ſignifiing the party to ſuffer much by croſſes and afflictions, much deſirous

deſirous of preferment, but unable to obtain his or her wiſh.

A mole happening on the middle of the Chin, in the hollow between the Lip and the Mouth, denotes another on the right Foot for the moſt part, though ſometimes in ſuch a caſe it happens on the left, according as it more or leſs inclyns to the right or left, denoting the party to be of a rambling inclynation, much given to love and exceſs, eſpecially to lawleſs love, whereby ſhame and diſgrace will accrue.

A mole appearing in the middle of the Chin, on the fore part, ſeeming as much below as above, ſignifies another on the Shinbone, right or left, according as it inclyns, denoting a man to be of a great ſtrength, given to quarrel and run himſelf into danger by preſuming thereon; to a woman it denotes labour and pain, and eminent danger by water.

A mole appearing on the left Edg of the Chin, ſignifies another on the left Hucklebone, denoting a man difficult to pleaſe, light and inconſtant, yet fortunate and ſucceſsful in his undertakings.

A mole appearing on the right ſide the Edg of the Chin, touching its under Edg, ſignifies another on the right Hip, denoting a man capable of Learning, and ſtudious in

Arts

Arts and Sciences; and to a woman Wisdom, though attended with care and infelicity,

A mole found naturally on the Gullet of the Throat, signifies another between the Navel and Privy members, denoting the party will dye a violent death, or suffer much affliction.

A man or woman having a mole on the right side the Throat or Gullet, it signifies another on the right side the Thigh, denoting a man to be of a pregnant wit, one that shall procure much riches to himself, and be in good esteem with most men.

A mole on the Throat, on the left side the Wind-pipe, signifies another on the left side the Hip, denoting the party to suffer much by falls and bruises, if on a man it happen, but if on a woman, it denotes to her danger by water, or blasting by lightning, &c. And thus much for Sympathy.

A mole on the upper part of the Ball of the left Cheek of man or woman, signifies danger by wounds, and that the party shall be exposed to much hazard and hardship.

A mole appearing on the middle of the left Cheek, denotes diseases, uncertain abiding, and shortness of days.

A mole on the lower part of the left Cheek, signifies the same with the former.

A mole on the right Cheek, either in the upper

upper part or middle, denotes good fortune to man or woman, to be obtained by prudence or induſtry.

A mole on the lower part of the right Cheek, ſignifies the party ſhall over come many misfortunes, and in the end live happy.

A man or woman having a mole on the hinder part of the Neck, inclyning to the right ſide, gives a reaſonable happy life, yet accompanied with ſome danger, which the party may overcome.

A mole on the upper part of the middle of the Neck of a man or woman, threatens the former with ſtrangling, and the latter with danger in child-birth.

A mole on the left ſide the Neck, ſomewhat near the middle, ſignifies the ſame with the foregoing.

Moles on both ſides the Neck of one Perſon, either man or woman, being oppoſite to each other, threatens the party with loſs of life.

A mole appearing toward the right Arm, on the lower part of the Neck, denotes ſervitude, fruitleſs love to a man, but to a woman honour and advancement.

A mole on the lower part of the Neck, towards the left Shoulder, denotes a man evilly affected, coveting things not lawful; and a woman

woman inclyning to lewdneſs, regardleſs of her honour, and one that is not ſtudious of her fame and reputation.

A mole above a fingers breadth about the Mouth, on the right ſide the upper Lip, ſignifies to a man or woman good fortune, happy marriages, obedient children, and an increaſe of love and virtue.

And thus I ſhall take leave of moles appearing in the Face, &c. and proceed to ſay ſomething of thoſe on the Body, that all Parties having them any where, may be ſatisfied, for likely it is that ſome People may have none on the Face, yet they may appear on the Body. As thus,

A mole on the right Arm denotes riches and good fortune to the party; if on a man, to be a proficent in arms, and gain honour in millitary affairs; to a woman it ſignifies a happy marriage, health and long ſubſtance.

A mole on the left Arm of a man, ſignifies him raſh, malitious, and one apt to do violence to others, whereby he ſhall endanger himſelf to the Law; the like to a woman, ſignifies her of an untractable harſh diſpoſition, much given to ſtudie malice and revenge.

A mole under the right Arm, ſignifies a man proſperous by his ingenuity, much given to activity, a gamſter or player at Interludes;

ludes; to a woman it promiſes inheritance from Parents, or other Relations, whereby ſhe ſhall be advanced in the world, and gain a good repute and eſteem.

A mole on the left Arm, between the Elbow and Wriſt, denotes the party to be croſſed in his Iſſue, but that he ſhall attain riches, *&c.*

A mole on the right Arm, between the Elbow and Shoulder, ſignifies good fortune to the party, that he or ſhe is kind, and of a good nature, not inclynable to wrong or injury any Perſon.

A mole on the Arm-pit ſignifies ſickneſs, diſeaſes, and many diſorders of body, hardſhips in travel, and the like.

A mole under the left Arm-pit threatens the party with an untimely death, eſpecially if they be not wary in tampering with themſelves by extraordinary courſe of Phyſick.

A mole on the right ſide and upper part of the Breaſt, denotes the party to increaſe in wealth by Tillage and other Rural Employments.

A mole on the Breaſt, or near the Region of the Liver, on the right ſide, declares good fortune in marriages, happy undertakings and great poſſeſſions.

A mole on the Back, inclyning to the right ſide, denotes riches and honour to accrue by the favour of great men.

A

A mole on the upper part the right side the Belly, denotes to a man good fortune in marriage, riches and preferments insuing by means of his Wives Relations, and to a woman a love and regard from her Husband, and a comfortable continuance is this life.

A mole appearing on the right side the Belly, near the middle part, denotes a man to be fortunate in Merchandize, Traffick, and bartering of Wares, as also a happy marriage; to a woman it denotes her chiefest blessing on Earth will consist in her happy Nuptials.

A mole on the upper part the left side the Back, signifies to a man long journey, losses, crosses, and imprisonments, upon light and frivelous occasions; to a woman it signifies that she shall travel into distant Lands.

A mole on the left side the Breast threatens bad fortune to a man, occasioned by falling into the dislike of his superiors; and to a woman poverty, by neglect and disregard of her affairs.

A mole on the midst of the Breast, signifies a man to be of a flegmatick constitution, an uneven temper, uncapable of business requiring great ingenuity.

A mole on the left side the Belly denotes indifferent good fortune to man or woman, though signifiing the latter to be weak in capacity,

capacity, and not over ſtudious in affairs to her advantage.

A mole in the midſt of the Belly declares a man to have a good utterance, and eloquent in ſpeech, fit to manage affairs, wherein the uſe of the Tongue is moſtly required; but in a woman it is not good.

A mole near the middle of the Breaſt towards the lower part, threatens a man with indiſpoſition of Body, and many other grievances, croſſes and afflictions; and to a woman weekneſs in child-bearing, and many other natural infirmities.

A mole under the Breaſt threatens the party with calamity, vexation and trouble, yet denotes him induſtrious, and promiſes he ſhall overcome his afflictions.

A mole on the midſt of the Breaſt inclyning to the right ſide, promiſes the man good fortune to accrue to him by means of his friends and relations, or by advantagious wedlock, and the ſame to a woman.

A mole under the right Breaſt on the right ſide, denotes a man to be fortunate in diſtant Lands, advanced thereto by his own ingenuity, which ſhall be taking with great Perſons; and to a woman it promiſes a pregnant wit, and ſuch conduct in her affairs as ſhall render her much loved and eſteemed.

A mole on the left ſide the Back ſignifies to a man

a man poverty and croſſes through his ow neglect and unadviſedneſs; and to a wom the like.

A mole on the lower part of the left Brea denotes a man ſhall be reduced to poverty b his extravagancy in drinking and glutton and renders a woman vain and conceited, ove loquacitous to no purpoſe.

A mole on the left ſide the Back declare a man to be contentious, given to quarrel and brangling, inclynable to Martial enter prizes and feats of Arms; denoting a wo man to be regardleſs of her fame; bold an reſolute in attempting things above he ſphere.

A mole on the left ſide the Belly ſignifies t a man ſtrife and affliction by Sickneſs; an to a woman bad ſucceſs in Marriage.

A mole under the left Breaſt on the Ribs denotes a man of a ſordid temper, full o malice and hatred; and to a woman it de notes ſhe ſhall be calumnated, but find thoſ that ſhall vindicate her, and take off th aſperſion.

A mole on the left ſide the Belly, betwee the Navel and the Side, it donotes to a ma flight, and abſconding through trouble occ ſioned by ſome great miſdemeanour; and t a woman croſſes and afflictions by reaſon of bad Husband.

A mol

A mole on the upper part of the left ſide the Buttocks, ſignifies the party is ſubject to cold infirmities, contracted by extravagancies and debaucheries; and to a woman denotes laſciviouſneſs.

A mole on the left Buttock threatens a man with ſickneſs and poverty; and a woman with diſhonour and diſgrace.

A mole on the Shin-bone right or left, denotes a man to be raſh, ſturdy, bold, and one much given to quarrel by preſuming upon his ſtrength, whereby he ſhall fall into tribulation; and the like ſignifies it to a woman.

A mole near the right Dug, denotes a man to be exceeding amorous of the Female Sex, proceeding therein ſo far that he ſhall impoveriſh and diſgrace himſelf; to a woman it ſignifies ill fortune, extravagant enterprizes, and a great deſire of copulation.

A mole on or near the left Dug in a man, ſignifies he ſhall indanger himſelf by raſh actions, and may happen to die an untimely death; and much to the ſame purpoſe is its ſignification in a woman.

A mole on the Foot, either right or left, denotes to the party an unhappy off-ſpring, yet he ſhall obtain riches, though not without vexation and trouble.

One obſervation of the Feet which ſeldom falls

falls, is worthy here to be noted, *viz.* If on either Foot the Toe next the great Toe extend it self beyond the great Toe, or be longer than it, let him or her whom it belongs, know that riches one time or other will fall to his or her lot, if not by inheritance, yet unexpectedly.

A mole on the Groin, inclyning to the right side the Loyn, signifies prosperity and good fortune to man or woman by marriage, or otherwise.

A mole on the Groin on the left side, denotes the party to be lascivious, much given to debauchery, and divers other vices.

A mole appearing upon the right or left Knee, denotes a Person desirous of travel, and by visiting strange Countries, advantage himself both in learning and fortune.

A mole on the right Loyn promises a man the goods of fortune, and that he shall continue happy and prosperous; to a woman it signifies the like, and that she is chast and virtuous.

A mole under a mans right Loyn denotes him thrifty and industrious, that he shall attain to some dignity; and to a woman it likewise signifies good fortune.

A mole on the Calf of a mans Leg denotes him exceeding lustful, and desirous of other mens Wives, indangering himself thereby; and

and to a woman it betokens loſs of honour not undeſervedly.

A mole on the Calf of the right Leg denotes a man to be provident and induſtrious, whereby he ſhall not only procure to himſelf wealth, but a good name; to a woman it denotes advancement in happy marriage, which ſhall fall to her ſhare under the age of twenty, if not hindered by the obſtinacy of her curious Parents.

A mole in the midſt of the body denotes a man to be cholerick, rough, and untractable, one that for his diſquietude procures himſelf hatred and contempt; to a woman it denotes a conceit of her own perfections, a levity of mind, yet that ſhe ſhall be fortunate.

A mole on the middle of the Privy member often denotes great infirmity, a continuation of troubles to a man; but to a woman it denotes that although ſhe be of a weak conſtitution, yet ſhall ſhe be much beloved.

A mole on the left ſide the Privy member, near the extremity or end, ſignifies a man unfortunate in love, and the like; at the bottom of the Privy member of a woman, betokens loſs of good name, *&c.*

A mole on the right ſide, ſomewhat above the lower part of the member, concludes a man fortunate, eſpecially in Marriage;

and a woman in her Friends and Relations.

A mole on the left side the Belly, near the Navel, denotes divers infirmities to man, attended with outward crosses, and perhaps shortness of life; threatning a woman with danger in child-birth, & diseases of the Womb.

On the right side, near the Navel in the upper part a mole happening, denotes good fortune to a man, occasioned by women; and to a woman the like, through the occasion of a man.

A man or woman having a mole on the hinder part the Neck, inclyning to the right side, it promises a reasonable felicity, yet threatens him or her with danger of drowning, or the like casualty.

A mole on the lower part the Neck, near the Shoulder on the right side, denotes a man to be an extraordinary lover, but that he shall find crosses and delays therein; but to a woman it signifies success.

A mole on the lower part of the Neck, near the Shoulder on the left side, signifies a man much trouble and anxiety, as also publick punishment; and to a woman much the same.

A mole appearing in the midst of the Privy member, denotes a man honest and virtuous, yet subject to reproach undeserved, and

to

to a woman an unſpotted honour, though nevertheleſs ſubject to the malice and calumny of evil Tongues.

A mole on the right Ribs denotes a man to be very induſtrious, a great admirer of Arts and Sciences, by which he ſhall attain to riches and honour; to a woman it denotes advancement to be obtained by her virtuous and modeſt behaviour.

A mole on the left Ribs declares a man to be rough, of an untractable diſpoſition, one that is much addicted to quarrels and diſorders; and a woman to be proud, vain glorious, unquiet, *&c.*

A mole on the left ſide the Stomach denotes the party to ſuffer much through the means of women, by giving way to their allurements.

A mole on the lower part the Shoulder-blade denotes a man, if on the righe ſide, ſtable, firm in his reſolves, and of a healthful conſtitution; to a woman it ſignifies a continued ſucceſs of fortune.

A mole on the right Thigh, near the Huckle-bone, denotes the party to grow rich by Rural affairs; and a woman to get wealth and eſteem by good huſwifry.

A mole under the right Thigh betokens a man decended of a noble and generous ſtock, one of an admirable wit, whereby he ſhall

attain to riches and promotion ; and much to the ſame effect does it ſignifie to a woman.

A mole under the left Thigh threatens the party with perils, ſickneſs, and very many diſeaſes.

Two moles anſwering equally on either ſide the Gullet or Neck, threatens the party with untimely death.

And thus much for moles and their ſignification as far as Art and Experience has gathered in relation on either Sex, though in theſe and the like caſes, notwithſtanding ſecond cauſes, we muſt altogether ſubmit to over-ruling Providence, by which the ways and actions of men are guided and diſpoſed, as the all-wiſe Creator bids ; when leaving theſe, I ſhall proceed to other Obſervations greatly to be noted in the affairs of men, namely Dreams, and their Signification or Interpretation, as they relate to good or bad fortune in man or woman.

CHAP. XXIII.

Of Dreams and their Deſcription.

AS for Dreams they are uſually divided into a fourfold order, which vary both in their manner and ſignification, and theſe are

are noted according to the four Humours of the Body participating of the qualities of Fire, Earth, Air and Water, as Choler, Melancholy, Sanguine and Flegmatick, of which difference the Learned Mr. *May* gives this Poetical Account.

Fair Sanguine Dreams that ſeem to cheer the night
With beauteous ſhapes, and Roſie wings as bright
As in the morning are thoſe flowers that grace
I'th' midſt of Spring the painted Flora's *face,*
They round about our nightly ſlumber ſport,
To whom the little Cupids *oft reſort,*
The little Cupids *from fair* Venus *Grove*
Stealing by night do thither come and love,
With thoſe fair Sanguine Dreams to paſs away
The hours of dark in ſport and amorous play.
Whilſt Dreams of Choler in a flamelike dye
Through th' air like little firy Meteors fly
With ſwift and angry motions too and fro;
As if with eagerneſs they ſought a foe
Sometimes mounting to the Roof on high,
They ſoar as if they meant to ſcale the ſkie,
Or ſome impoſſible atchievement ſought
T' alay the thirſt of an aſpiring thought.
But down below with ſad and heavy cheer.
On Deadmens Tombs and every Sepulcher
The duskie Dreams of Melancholy light
With ſable wings like Bats or Birds of night
Fluttring in darkeſt corners here and there,
But all alone and ſtill each other fear;
Courting dead Sculs, and ſeeking to invite
The diſmal Ghoſts for company by night.
Whilſt all along upon the whited wall
Phlegmatick lazy Dreams no wings at all,

But slow like slimy snails about do crawl,
And ever more are thence afraid to fall,
And so be drown, for on the flore below
They still suppose deep springs of water flow.

And thus much for the general description from which submitting the events to the Almighty, I shall proceed to particulars.

CHAP. XXIV.

Exemplary Dreams and their Interpretations which have exactly come to pass, taken out of History and other remarkable Stories.

Suetonius affirms that *Nero*'s Mother being with child, dreamt that she brought forth a Dragon, which rising up against her, drew out her bowels, at which being affright, she in the morning consulted the *Oneiromantist*, who told her she should bring forth a Son that should cause her to be riped up, which accordingly fell out, *Suet. in Nero, &c. Moses* in *Genesis* gives us an account of *Joseph*'s dream of the Sheaves, Sun, Moon and Stars, with other dreams that came exactly to pass according to their Interpretations.

Arnoldus Villa Nova relates that he dreaming that he was assaulted by four Wolves who came to devour him, and he killing the greatest, soon after overcame four of his most

moſt Capital Enemies in a Suit of Law.

Adrian the *Romon* Emperour the day before he was proclaimed at *Antioch*, dreamed that a flame from Heaven fell upon his Head, and ſpread into Rays, doing him no harm, which was Interpreted that he ſhould be Emperour, when the next day contrary to his expectation, as ſome affirm he was ſaluted.

A certain man dreaming he was Fiſhing in a River, and caught with his Net abundance of great Fiſh; and it was Interpreted that by his induſtry he ſhould attain great riches, which accordingly fell out.

A Perſon one Night dreaming he drew forth his own blood, and going into a far Countrey gave it to a ſtranger; which being Interpreted he ſhould go into a ſtrange Land, and dying there, leave his riches to one that was no relation to him, it ſo fell out.

A certain man dreamt that he beheld his Son taken by his Play-fellows into a Hall, and there by them Crowned with Lawrel and Clad in a rich Garment; which being Interpreted that for his virtuous actions and heroick atchievements he ſhould be Crowned King. It ſo fell out.

Calphurnia Wife to *Julius Cæſar* the night before he was murthered in the Senate-houſe, dreamt that the Roofs of the Houſe fell, that her Lord was thruſt into the Belly, and that

the Chamber-door of it self flew open. And whilst she was relating of this dream a Bird with a branch of Laurel came from *Pompey*'s Court pursued by divers other Birds, who killed it and tore it in pieces, which foreshewed his death.

Cæsar that night before his death dreamed that he flew above the Clouds and there shook hands with *Jove*; which was Interpreted that the soul should by death be set free from the body.

A man dreaming he beheld one cutting off his own Arm; it was Interpreted he should fall by the hands of his Relations; which accordingly happened, for he was killed by his own Brother.

And thus much for the more immediate Exemplary dreams and their Interpretation.

CHAP. XXV.

Dreams and their Observations or Interpretations, according to the good or bad accidents that frequently befall man-kind.

IF a Person dream he is bitten by a Serpent, it signifies he will sustain some great hurt by a private Enemy.

If a Person dreams he is washing his hands, it signifies the performance of some great matter,

matter, but if the dirt will not come off he ſhall not effect it, or at leaſt find much difficulty therein.

To dream one flys in the air, ſignifies a ſuddain journey or haſty news.

To dream one fights and remains victor, denotes the overcoming or avoiding a danger.

To dream you meet a Lyon who fawns upon you, denotes the favour of ſome noble Perſon.

To dream of a black Coffin and Mourners, denotes the death of ſome Friend or familiar Acquaintance.

To dream you ſee a Friend lye dead, denotes that he or ſhe is at eaſe and in good health.

To dream one is in a Field of ſtanding Corn, betokens proſperity and content.

To dream ones Shoos fall from off ones Feet or are old and torn, denotes poverty and diſtreſs.

To dream of ſmall pieces of money, and that you are gathering them off the ground, denotes want and hard labour; but to dream a good ſum is put into your hand, denotes either you ſhall receive unexpectedly ſome ſum of money, or that you ſhall be relieved by a Friend.

To dream a Horſe runs away with you, denotes

denotes unexpected buſineſs againſt your liking to call you to ſome diſtant place.

A woman dreaming that a woman ſalutes her, ſhe ſhall be croſſed in love. If ſhe dream ſhe have a crying child in her Arms it denotes much affliction through the loſs of Parents or Relations.

To dream one is Sailing on the Sea in a calm, denotes a peaceable life, and a happy end of buſineſs, but if in a ſtorm the contrary.

To dream of flaſhes of Fire, denotes ſuddain anger, whereby much hurt will enſue.

To dream a Houſe or any heavy load falls upon one, denotes the party ſhall be oppreſſed by ſome Superior hand, to his or her ruine; but if the overwhelming weight ſeem to be removed, or that he get from under it, he ſhall in time recover his former ſtation.

If a perſon ſeem to be upon a high Hill, from whence he may take a pleaſant proſpect, and be compelled to deſcend into a Valley, he ſhall fall from promotion, and continue in a mean eſtate.

To dream one climbs a Hill and attains the top of it, denotes the party ſhall attain his deſires, but if he return e're he reach the top of the Hill or tumble down, he ſhall not attain his end.

To ſee in a dream a dead Friend, and

ſeem

seem to talk with him, denotes prosperity.

To dream one hears the sound of Bells denotes Sickness.

To dream one is amongst Tombes and Bones of dead men, denotes riches to fall to the party by the death of some Friend.

To dream one weeps, denotes the party to be restored to the favour from whence he is fallen.

To dream a Gold-ring breaks and falls from off ones Finger, denotes the loss of a Lover or dear Relation.

To dream of a Sow denotes fruitfulness, and the like of any Creature that produces many young ones.

To dream of the hunting of a Hare and that she escapes, betokens loss of something the party earnestly desires.

To dream of a suddain and suprizing fit of joy at the sight of any thing, betokens the arrival of Friends, or the celeberation of Marriage.

To dream you have Gold and Silver in your hands and know not how you came by it, betokens the finding of some pretious thing.

To dream of Courting beautiful women, betokens crosses and vexation.

To dream you put on gay cloathing, denotes preferment.

To

To dream one is about to be killed, yet that it is prevented, ſignifies ſome great deliverance from danger.

To dream of fearful Monſters that purſue you, denotes the aſſault of dangerous and open Enemies.

If you dream you endeavour to fly and cannot, it betokens impriſonment or reſtraint.

To dream you are in a Fight, betokens ſtrife and contention.

To dream of a great Fire, betokens Anger or Sickneſs.

To dream you hear intelligible voices, denotes a continuance in your native Land, and unintelligible voices the contrary.

To dream you are in a green ſhady place, adorned with flowers, and hear the melody of Birds, denotes eaſe, plenty and content.

To dream you are let blood, denotes loſs of riches.

To dream you contend with a Wolf, denotes a furious but ſordid adverſary.

To dream one is gathering Poſies, denotes ſuddain Nuptials.

For a Barren woman to dream ſhe proſtitutes her ſelf with one of her ſex, denotes that that Barrenneſs will be in time removed, and ſhe enjoy a Child, but to a Child-bearing woman it denotes much pains in Travail, and bringing up her Children.

To dream one wears a Garland, denotes the party ſhall be in great repute, and acquire ſuch eſteem as ſhall be of long continuance.

To dream of lighted Tapors, denotes the party happy in his Friends, whoſe ſincerity is approved.

To dream of Serpents in the Water, denotes Enemies without power to hurt you.

To dream you embrace without power to ſpeak, denotes the party ſhall fall in love, but not poſſeſs the party loved.

To dream you hear Sighs and Groans, denotes trouble and anguiſh.

To dream of falling into the Water betokens affliction, occaſioned by ſome Flegmatick diſeaſe.

A Virgin dreaming ſhe is putting on new Garments, denotes an alteration of her condition by way of marriage.

For two Lovers to dream they fall out and quarrel, denotes conſtancy in affection.

To dream ones Teeth drop out, denotes loſs, *&c.* and to dream of looſing an Eye, threatens a dear Relation with death.

To dream of ſwiming in Water, denotes much labour in buſineſs, eſpecially if it be up a River or in troubled Waters.

To dream that one hides himſelf, denotes flight and obſcurity.

To

To dream of Banquets, denotes poverty and penury, if they imagine they ſee them only, and taſt them not; but if they ſuppoſe they taſt them, the contrary.

To dream you ſee any perſon murthered, denotes poverty and ſadneſs.

If you imagine in your dream that you fall into the hands of Thieves and Robbers that diſpoil you, it denotes much loſs and tribulation.

To dream you ſee flights of Birds, denotes a ſuddain journey, or that the party ſhall wander.

To dream one puts on new Gloves, denotes the party ſhall be ſuddainly married, or hear of the marriage of a Friend.

To dream one receives a Letter, denotes a ſuddain contract of love and friendſhip, or the meeting of friends.

For a woman to dream ſhe is with child, denotes ſorrow and heavineſs, but to dream ſhe is delivered the contrary.

To dream of a great company of People in cloſe debate, denotes ſome private deſign againſt you, and that ſtrife will ariſe from near Relations.

To dream you ſee an old Tree wither and decay, and that notwithſtanding young branches ſpring at the root of it, betokens Children in old age.

If you dream you ſee your Houſe on fire, and that you immediately quench it, it ſignifies ſickneſs to your ſelf or Relations, but promiſes a ſpeedy recovery. This has been wonderfully experienced.

To dream you are in a Shipwrack, denotes loſs of Goods or Eſtate.

To dream you are let Blood by a ſtranger, denotes a ſtranger ſhall obtain by Law or Violence part of your Goods, Eſtate or Money.

To dream of a Hurricane or mighty Tempeſt, denotes much anger and contention, which will probably end in loſs and diſgrace.

To hear in a dream Swallows chattering about ones Houſe, denotes much hurt to accrew by flatterers.

To dream you hear a voice and ſee no body, denotes a deluſion by falſe pretences.

If you dream you remove into an old ruinous Houſe, and are at the ſame time in a good ſettlement, either of Houſe, Service, or Employment, beware how you leave either, for it will undoubtedly prove to your diſadvantage.

To dream of deep pits, and that you fall therein, denotes a danger at hand, but if you dream you eſcape them, you ſhall overcome it.

To dream you are walking in a Garden of Flow-

Flowers, denotes much pleaſure and delight.

To dream you are in a place amongſt many delicious fruits, and that you pluck them, denotes riches and proſperity.

To dream of Waters falling from a ſteep Hill, and overflowing the Neighbouring Plain or Fields, denotes ſuddain riches evilly gotten.

To dream you ſee a ſmall Spring become a large Lake, or produce a great River, denotes an increaſe of fortune and much wealth.

To dream you fight and overcome, promiſes ſucceſs in Law-ſuits, or the like conteſts.

To dream you are purſued by a furious Bull, and that in vain you endeavour to avoid him, denotes you ſoon after to lye at the mercy of an implacable enemy.

To dream of Swans in a River, denotes great advantage by Navigation, or Watry Commerce.

To dream you ſee many Moons contending in the Firmament, denotes a diviſion amongſt Friends and Relations.

To dream of Thunder and Lightning in a dark and troubled Sky, denotes the party to fall under ſome extraordinary diſpleaſure, whereby he ſhall ſuffer many afflictions.

To imagine in a dream that you hide your ſelf amongſt Flags or Oſiers, by the brink of ſome great Water, ſignifies flight.

To

To dream of Ghoſts or Spectrums, and that they repreſent parties dead that you have formerly known, denotes happy News from foreign parts.

To dream you fight with Serpents and Toads, and that you overcome them, denotes Victory over Enemies.

To dream one ſees white hair, it denotes friends, if red envious Perſons, and black denotes Enemies.

To imagine in a dream you are at Church at your devotion, denotes joy and comfort.

To dream your Beard is ſhaven, is to alter your condition, as to place, office, or buſineſs, is to man; but if a woman dream ſhe has a Beard, and it is ſhaven, marriage is promiſed her, or increaſe of riches.

For a man to dream he Kiſſes a woman or virgin with pleaſure, denotes diſcontent, diſlike, or anger.

To dream ones Teeth are drawn, denotes ſickneſs or loſs.

For a party to dream of drinking unmeaſurable when exceeding dry, it denotes a hot diſeaſe, or ſome great diſorder in the Body, occaſioned by heat to inſue.

If a Party imagine in a dream an exceeding high flight, eſpecially over the Water, ſeeming beautiful and gay, it denotes promotion and honour, but if low, and he conceit himſelf

himſelf deformed, it denotes diſgrace and contempt.

To dream one has much Vermine about one, and to be much troubled in killing them, ſignifies riches.

To dream one has a great Beard, and ugly, and that ſome Boys plucks it off, ſignifies anger, carefulneſs and danger.

To dream one is ſtark naked in a Church is a very bad dream.

To dream one hears Serpents hiſs but not to ſee nor feel them, ſignifies your Enemies have not power to hurt you.

To dream one ſees the Sun and Moon greagreater and brighter than ordinary, denotes increaſe of riches and honours; but to ſee them dim or obſcure, decay of proſperity.

To dream you are at a Feaſt and eat Roaſt-meat greedily, denotes ſickneſs.

If you dream you draw a Bell-rope and the Bell will not ſound, it ſignifies health, but if it ſound the contrary; if you go about to Ring, and a Spirit hinder you, it denotes a fruſtration and loſs in your undertakings.

To dream you ſee Crows and other Birds of prey flying in dark and cloudy weather, betokens anger, loſs and miſery.

To dream one puts a Ring on the finger of a Maid, betokens ſuddain marriage; and for a Maid to dream a man ties her Garter is the like.

To

To dream you behold ſome fearful Precipice, and are urged to climb it, threatens the party with puniſhment by the hand of Juſtice.

To dream you have Proviſion ſet before you, and that one ſnatches it from you before you can eat, denotes circumvention and loſs.

To dream of Ribbons and gay Plumes of Feathers, denotes amendment of Fortune.

To dream one hears Crows make a noiſe, and ſee Monkies, denotes ſadneſs and diſorder of mind.

To dream one hears the barking of Dogs who purſue him, is to be in danger of an enemy, but to purſue them is to overcome the danger.

To dream one finds great difficulty in paſſing a Bridg or River, denotes the party ſhall have much delay in his undertakings.

For one to dream he has great veneration for Beautiful women, yet keep at a diſtance, denotes the party to be virtuous, chaſt, and that thereby he ſhall gain the love and eſteem of the Female Sex.

He that dreams of Dung or Ordure, may expect to be invited to ſome great Feaſt ſoon after.

To dream one diſcourſes with Spirits ſignifies the diſcovery of ſecret things.

To dream one ſees Knives or Swords, denotes quarrel and contention. To

To ſee in a dream Lean Oxen, ſignifies misfortune and loſs, but to ſee Fat Oxen, riches and proſperity.

To dream one kiſſes ones Father, or ſome near Relation, ſignifies an intire friendſhip.

To dream one is in company with ones Mother or Siſter, betokens ill news and ſadneſs.

To dream one ſees men or women about to be Executed, ſignifies he or ſhe ſuddainly to be importuned by ſome Friend in great diſtreſs.

To dream one ſees a Mule, or any Beaſt of Carriage laden with Books, and that ſome ſcoff and deride him, ſignifies that the party ſhall find ſome lett in his pious intentions.

To dream an old woman is Courting you, denotes riches by marriage, yet not without diſcontent.

To dream one is in a ſpacious Chamber richly garniſhed, and there to behold the King, or ſome Noble Perſon, denotes honour and advancement.

To dream one ſees a Serpent of a lagre ſize creeping out of the Earth, threatning with his ſting, and yet not have the power to hurt you, ſignifies you ſhall eſcape the ſnare laid for you by the malice of ſome woman you have offended.

And now I ſhall cloſe this Diſcourſe of dreams, with

with an inlargement upon Exemplary dreams, and their Euents.

Darius before he fought the mortal Battle with *Alexander* the Great, dreamed that he beheld a burning Army marching through *Asia*, and *Alexander* in a *Persian* Robe at *Babylon* entering the Temple, and immediately vaniſhed; laying hold of which his Flatterers perſwaded him it prefaged the deſtruction of the *Macedonians*, and that *Alexander* being Clad in a *Perſian* Robe, ſignified his ſubjection; but it proved otherwiſe, for by the flames was denoted the ſwift and victorious progreſs of the *Grecians*, and the *Perſian* Habit denoted to *Alexander* the *Perſian* Empire ſhould become ſubject, but his ſuddain vaniſhing ſignified he ſhould not long poſceſs it.

Cambyſes dream'd that he ſat in his Brother *Smirdis* Royal Seat, and that his Crown touched the Sky; it was Interpreted that he ſhould ſhortly die, and his Soul being free from the Incumbrance of his Body, ſhould mount aloft.

Xerxes upon his entering *Greece* with a numerous Army, dreamt that he was Crowned with Olive Branches which ſhaddowed all the Earth; it was Interpreted that he ſhould be overcome by the *Greeks*, and end his days in ſorrow.

A Runner in the *Olimpick* Games dream'd he

he was carried in a Chariot with four Horſes, and imparting it to *Antiphon* a wiſe man of that Age, he told him that he muſt expect to looſe the Race, ſeeing four run before him, the Horſes by their ſtrength ſignifiing the celerity and ability of thoſe that ran before him.

A certain Perſon dreaming he ſaw an Egg hang by a ſtring at his Bed-ſide, told it to an Interpreter, who bid him ſearch the ground directly under that place, and he ſhould find great riches, which he accordingly did, and found as he had been told.

Ptolomy, *Alexander* the Great's Favorite being wounded with a poyſonous Arrow in a Battle againſt an *Indian* King, *Alexander* one night dreamt that the Dragon which his Mother *Olimpia* kept, brought him a Root in his Mouth, and having delivered it, lead him to the place where many of thoſe Roots grew, and informed him that by their virtue *Ptolomy*'s wound ſhould be cured; which made ſuch an impreſſion in his mind waking, that he cauſed the place he dreamt they grew in to be ſearched, and finding the Roots, Experiment was made, and it not only cured *Ptolomy*'s wound, but divers others made by the like invenomed Weapons.

The Lord *Stanly* in the time that *Richard* the Third was Protector, dreamt that a Boar

Boar ſet upon him and the Lord *Haſtings*, and ſo goared them with his Tusk, that the blood ran about their Ears, whereupon conſidering that the ſaid *Richard* had a white Boar for his Cognizance, he conjectured that the miſchief might proceed from him, and was ſo far poſſeſſed therewith, that he ſent a Servant immediately (it being then about Midnight) to acquaint the Lord *Haſtings* with his dream, and the fears he had of the Event; as likewiſe further, to deſire him to withdraw himſelf e're Morning; which Meſſage being delivered, the Lord *Haſtings* thus replyed, Good Lord, does your Maſter lean ſo much upon Trifles, to put ſuch faith in dreams, which either his own fear fancyeth, or elſe do riſe in the night by reaſon of the days thoughts, go back therefore and recommend me to thy Maſter, and pray him to be merry, and have no fear, for I aſſure him I am as ſure of the man he thinketh of as of my own hand Notwithſtanding the next day he loſt his Head by the commandment of the Protector, and the Lord was dangerouſly wounded by one amongſt divers armed men that came into the Council-Chamber to ſlay him.

Dr. *Moor* in his Treatiſe of the *Immortality of the Soul*, tells us a very ſtrange paſſage, *viz.* that two Gentlemen coming to the City of *Magara*, one of them took up a Lodging at a Friends

a Friends [houſe, but there being no more room, the other who had a conſiderable ſum of money about him, he went to an Inn, when about Midnight the former being aſleep, dreamt that he ſaw his Friend ſtand by his Bed-ſide, beſeeching him to come to his aſſiſtance, for he was ſet upon by his Hoſt, and in danger to be ſlain. At which ſtarting, he leaps from his Bead and made towards the Chamber-door to have gone to the Inn, but finding it locked, and conſidering it was but a dream, he went to Bed again; when ſometime after ſalling aſleep he dreamt he ſaw his Friend a ſecond time all bloody, who earneſtly requeſted him that ſeeing he had neglected to come and reſcue him whilſt alive, yet that he would not be wanting to revenge his death, ſaying he was Murthered by his Hoſt, who was carrying him out of the City in a Cart, covered with Dung. Which made ſuch an Impreſſion in his mind waking, that he immediately put on his Cloaths, the day by this time dawning, and runing towards the City-gate found a Cart laden with Dung accordingly, which he cauſing to be ſearched, the dead Body of his Friend was found therein, and the Hoſt confeſſing the fact was deſervedly executed.

The Night before the *French* King *Henry* the Second was wounded in the Eye by *Montgomery*

gomery in a Juſt, of which wound he died; Queen *Margaret* his Wife dreamt ſhe ſaw his Eye ſo put out, and warned him of it, but either her warning nor *Montgomery*'s uſing many endeavours to avoid the Combate, could avert his deſtiny.

Moriſon in his Book of Travels relates that whilſt he was at *Prague*, he being aſleep in a ſun-ſhining morning, fancied he ſaw an Image paſs by him which told him his Father was dead; whereat being ſomewhat troubled he awoke and wrote down the hour and day, which he put into a Box, and looked not on it till he came into *England*, and had ſtrictly inquired the time of his Fathers death, which as near as could be computed, agreed with his Paper.

And thus much may ſuffice for dreams, *&c.* ſo much obſerved in former times, that their interpretations were looked upon as Prophetick, they imagining that ſome Angelical or Divine Power more immediately converſed with the Soul, and dictated things ſtrange and wonderful, when it was in a manner freed from the Body, which lay diſſolved in drowſie repoſe. Though all dreams are not to be conſidered alike for their verity in ſignification, for ſome proceed mearly from the action or obſervation of the day paſt, others ill digeſtion, and aſcending vapours, but thoſe

more eſpecially that proceed from neither of theſe and make a perfect Impreſs upon the memory, and whereat you are more immediately concerned, are chiefly to be noted, eſpecially ſuch as are confirmed by dreaming the ſame over and over as it often happens the Soul being therewith more than ordinarily affected, as it happened to *Pharoah*, and divers others that I might Inſtance, but for brevities ſake think convenient to omit and paſs on to relate ſomething relating to Nativities, the moſt curious and nice part of Aſtrology; and indeed of that this or any other Science whatſoever, the perfection of which few or none have been hitherto able to attain.

CHAP. XXVI.

A Diſcourſe Relating to Nativities and their Calculation, ſo far as is warrantable from the Rules of Aſtrology.

IN this particular many things are to be conſidered, but chiefly the coherence or incoherence of the Cœleſtial Bodies agreeing with the frame and temper of Terreſtial Bodies, moving or diſpoſing them according to the greater or leſſor influence, or Prodomination; for although to the operation of the Planets we can attribute no more than the effects

effects of ſecond cauſes bounded and limited by the Infinite wiſe Creator, yet are they ſo placed, that in their working they have great power over Earthly things, which is moſt of all viſible by the Sun and Moon in general, the one cauſing by kindly heat the Increaſe, and glads with his Beams all Creatures; the other draws up the cold damps and dews, manages the Ocean in its Ebbs and Flows, cauſing the Blood of Man and Beaſt to doe the like. All Creatures appearing more naturally ſad at her Wain than in her Increaſe; ſo that if ſo much be apparent in theſe, the like according to what is aſſigned them may be expected from the other five, as that *Saturn* diſpoſes to Melancholly, Envy, deep Counſel, deadly Hatred and the like. *Jupiter* to a temperate Mildneſs, Beneficence, Juſtice, *&c.* *Mars* to Wars, Bloodſhed, Wrangling, Rraſhneſs, *&c.* *Mercury* to Deceit, Craft, Overreaching, much Loquacity and the like. *Venus* to Gentleneſs, Love, Calmneſs of Temper, *&c.*

Now to be conſidered in this caſe there are divers things, and more immediately the ſign under which the Countrey or place of Birth is poſited or ſubject, the Planet that was Lord of the Aſcendant, and the particular time the conſtitution of the party if come to maturity, if not the Sex is to be had regard

to, and by an exact time taken even to a Minute, according as the Planet disposes, that is the Ascendant, and the Influence of the Sign, it is posited in the good and bad fortune of the party, must be conjectured and drawn from Inferences; as a party that is born under *Saturn* happens to be wise, one of profound Policity, yet not often fortunate, but subject to many casualties, being of Melancholy heavy temper, serious in thoughts, and by counsel able to stand others in great stead, but not apt to apply them to his own advantage, and if at any time the exact minute or hour not being brought, yet by Physiognomy may it be known under what Planet the party was born; for the Saturnist or party born under *Saturn* being Cholerick is pale of Countenance, having his or her Eyes deep in the Head, little and inclineable to redness. If *Saturn* be in the Radix of the Radix of the Flegmatick, the party is naturally inclining to fatness, having dull Eyes of a leady colour, being slow in action, of a haughty carriage, still aiming at high things, though seldom succeeding, notwithstanding many great endeavours are used when *Saturn* rules in the Nativity of the Melancholy, the Countenance of the party seems to be askue, or inclinable to wryness and deformity, appearing of divers colours, the party in that case is sad, fearful,

fearful, ſlovenly, and regardleſs of himſelf, unconſtant and unfortunate: *Saturn* being in the Nativity of the Sanguine, makes there a Temperament by reaſon of the Suns influence, and is diſtinguiſhed or known by the ſharpneſs of the Voice, a merry countenance, ſhining eyes, though ſomewhat ſtanding inward, yet in this caſe few Sanguiniſts have *Saturn* their Aſcendant.

Jupiter Lord of the Aſcent in the Nativity of the Cholerick perſon cauſes a whiteneſs of complection, a reddiſh or yellowiſh Hair, a haſty temper, yet ſoon pleaſed. In the Flegmatick perſon he cauſes a large growth, a well proportioned body, fair hair, a high noſe, black eyebrows, and greeniſh coloured eyes. As for the Melancholy he ſeldom is in their Nativity. The Sanguine he governs moſt, cauſing the party to have a fine white skin, a chearful countenance, eyes a dark brown, a high forehead, and four lines apparent therein, diſpoſing the party to freeneſs of diſcourſe, liberality, and a good temperature of mind, endows him or her with wiſdom and large fortune, and renders the party a happy courſe of life.

Mars Lord of the Aſcendant in the Nativity of the Cholerick cauſes a dusky redneſs, a round face, blewiſh or yellowiſh eyes, a threatning countenance, a middle ſtature, the

fore part of the head big, the noſtrils ſtanding out, going lightly, and taking ſhort paces, of a firy temper, given to quarrels and diſorders. *Mars* in the Radix of the Flegmatick cauſes a yellowiſh, or rather ſomewhat inclining to a reddiſh countenance, a middle ſized viſage, ſharp eyes, a broad forehead, and a big noſe, inclining to flatneſs, much given to diſcourſe, and inclinable to diſorders. *Mars* ruling in the Nativity of the Malencholy cauſes a threatning countenance, with ſundry marks on the face, or on ſome or other part of the body, the hair cheſnut colour, the eyes large and yellow, rather inclinable to raſhneſs than wiſdom. If *Mars* be in the Sanguine Nativity, a thing that rarely happens, it appears by flaxen hair, greeniſh eyes, the features well compoſed, the face round, a bold reſolution, large words, and much deſirous of great atchievements, and covetous of fame.

Mercury is never ſeen but in three Nativities, as thus, If he be eminent in the Cholerick perſon, it is known by the great ſtature, leanneſs, and leaden colour, thinneſs of the hair, ſwift moving, eyes deeply ſet in the head, narrow hips, and ſhort teeth. When he is Ruler in the Nativity of the Melancholick, and there being Retrograde, it is known by the parties having ſome deformity

in

in his or her Phyſiognomy, as the noſe ſtanding awry, the mouth not even, the eyes aſquint, and the like; as alſo by the manners of the party, rendering unruly, inconſtant, a great talker, and one given to many diſorders. When *Mercury* is in the Sanguiniſts Nativity, a good diſpoſition, a prompt wit, promiſing great riches to be obtained by ſubtility.

As for the *Sun* that being Alfridary or Lord of the Nativity of the Cholerick, it is known by a chearful countenance, a little inclining to brownneſs, a comely bluſh, great eyes, much fleſhineſs and hair, a large front, a middle ſtature, and much eloquent diſcourſe.

The *Moon* is generally ſeen in the Flegmatick Nativities, for which reaſon ſuch are called humours, known by extraordinary whiteneſs and ſoftneſs of the skin, intermingled with a little redneſs, large and thick heads, the eyebrows joyning together, fair eyes, but many times unequal as to the ſize, and the party ſubject to many watery diſeaſes.

Venus is never but in the Flegmatick Nativities, known by the fairneſs of the face, the whiteneſs of the skin, the criſping of much hair, gentle ſpeech, black eyes, whereof the balls are ſomewhat inclining to yellowiſh,

which burn or ſhine as it were. A Female born under this Conſtellation, if ſhe be not married young will ignobly part with her honour, eſpecially if ſhe be high noſed.

And now theſe Phyſiognomies well and duly conſidered, one may make the Horoſcope without difficulty taking one or more queſtions concerning a friend that we wiſh well, and would know his preſent and future fortune or misfortune.

Firſt, By theſe Linaments finding what Planet was Lord of the Nativity, then ſee if the nature of that Planet operate more or leſs in the party. If ſo it fall out that they are conformable without any difference, then paſt doubt is he or ſhe born in the firſt Houſe of the Sign of the *Zodiack*, to which that Planet relates. As for Example, if the party be white, have a long noſe, fair hair, and thick eyebrows, a brown and ſhining eye, he or ſhe ſo having, is born under *Venus*, being *ad Inſtar*, in the firſt part of *Taurus*, which is found to be the firſt Houſe of that Planet, and that known in the manner aforeſaid, proceed by way of queſtion, having well conſidered the month, day, hour and minute, you will paſt doubt find this Sign *Taurus*, whether it be in the Houſe of Life, which is the Firſt or Tenth, called *Heligiack*, the Houſe of Dignities and Honours, Riches and Proſperity,

perity, and from the Figure you ſhall thereupon erect, you may draw the certain ſignifications, as the Learned *Belot* did of a great man in *France*, of which he gives us this deſcription.

" My proceeding (ſays he) were thus without deſiring to know the day or hour of his " Nativity or his Age, having well conſidered his Phyſiognomy, I plainly perceived " he was Flegmatick, having black Hair, " red Eyes, great Eyebrows, and a Mouth " ſufficiently riſing up, great Teeth, a fat " Neck, and corpulent Body; my queſtion " being made the eighteenth day of *March* " at ſeven of the Clock in the morning in " the year 1623, I found that the Aſcendant " of his Phyſiognomical queſtion was *Libra* " in the Tenth degree, which is the laſt of " the firſt part: My queſtion was to know " how long he ſhould live, what ſhould be " his fortunes or misfortnnes, briefly what " ſhould happen in his days? I erected the " Figure, and thereupon made certain Quadrains and reſolutions the better to have " the ſignification underſtood as thus.

The *FIGURE.*

" The Tenth Houſe, 12 of *Cancer.*
" The Eleventh Houſe, 19 of *Leo.*

" The Twelfth House, 17 of *Capricorn.*
" The Ascendant, 10 of *Libra.*
" The Second House, 3 of *Scorpio.*
" The Third House, 3. of *Sagitary.*

The opposite Signs and Degrees making the Figure compleat thus. The position of the Planets.

" *Saturn* in the 5 of *Capricorn* the North-An-
" gle.
" *Jupiter* in the 3 of *Virgo.*
" *Mars* in the 2 of *Aries.*
" *Sol* in the 2 of *Sagitary.*
" *Venus* in the 13 of *Capricorn* the North An-
" gle.
" *Mercury* in the 22 of *Sagitary.*
The *Moon* in the 3 of *Gemini*, the Angle
" of the ninth House.

" So that computing these he found he
" would be very prosperous in his affairs, but
" be of an unhealthful constitution, that he
" should live long, be happy in his relations,
" that he was born in 1601, on a Tuesday,
" 2 Min. past 3 in the Morning, *Mars* being
" Radix in his Nativity, which all appeared
" to be true, and gave the party infinite sa-
" tisfaction.

And thus much may suffice as to Nativities, and their Calculation, a thing not to be pri-

ed

ed too far into, seeing we are Gods Creatures, and therefore ought to submit wholy to his will and disposal.

CHAP. XXVII.

A short Discourse of Corilimancy; and of the Rod by which hidden Treasure is found.

THIS though it may seem strange to some has been proved to the advantage of divers. If you seek for a mine of any Mettal, or suspect Treasure to be hid in any place, you may take a Hazel-Rod forked in the manner of Y, and it being according to the Rules of Astrology, gathered when the *Sun* enters *Aries* or *Leo*, *Mercury* being combust, strip off the Bark and fasten to the forked ends a string with a piece of Mettal at the end of it, equally poized, and then stick it lightly in the ground, the Mettal hanging above ground, and notwithstanding your endeavour to poize it never so equal, it will by degrees bend or incline towards the place where the Mine or Treasure is, doing so by simpathy or a secret instinct, for which no man could ever give an exact reason, no more than for the Needle touched with a Load-stone's turning to its beloved North, and by this means some persons,

persons have enrich'd themselves in discovering Mines and hidden Treasure. But ever observe the Mettal on your Wond must be the same with that you search after, that is of the same sort, whether Gold, Silver, Brass, Lead, or the like, and this fortune mostly happens to such as have a V or Y in their hands, a sacred character of which I have before spoken.

CHAP. XXVIII.

A second Observation of Nativities here known, or give wonderful guesses by the marks or lines of the Hand, Eyes, Forehead and the like.

CErtain it is that man according to the opinion of Ancient Phyloſophers and Learned Men of all Ages being a little World, that is the Epitome of the great one, many rare and wonderful things are to be obſerved if ſeriouſly conſidered, but more eſpecially in theſe particulars, for from the Nativities of either Sex many future events derive their power and efficacy, and fall not out as ſome will have it by chance, but in a manner by courſe, and are lyable in a great nature to be foreſeen, though hardly to be prevented; for when man intending ſo to do uſes divers means, and moves with great circumſpection, yet by ways he perhaps dreams, not of many accidents and contingencies fall out betwen the Cradle and the Grave, ſome happy, and ſome unhappy, and the beſt way to prevent any danger threatned by the malignant influence of the Planet, or other cauſes, is with with humiliation and low proſtration to beſeech the ſupream maker, Governour and diſpoſer of all things to avert it, who is only able, and whoſe ſole will is fate, in whoſe power all things are, and with the ſame readineſs obey his voice (Mankind excepted) as at his Word they were made; ſtill we ſee the Sun keeps his courſe, diſtributing to the World light, and ſuffering darkneſs to take its

its turn, the Moon and Stars move orderly, and know their appointed times and seasons, heat and cold dispolles each other by turns. The Clouds give rain, and the Earth fails not to give her Increase; the Fowls of the Air, the Fishes of the Sea, and the Beast of the Field serve to the end for which they were ordained, with many more too tedious to recite, when men for the most refuse to live up to that more immediate knowledge that they are endowed withal, and improve that to their Makers glory, which in the end will redound to their immortal felicity. But not to paraphrase too long upon the general, I shall proceed to the proposed particulars. As thus,

Takeing the hand of the party the day of whose Nativity, and what future Observations you are desirous to make, it being that Hand on which the lines are faireſt, for in some Hands by labour they are worn out, and well marking the middle natural line where it ends (the begining of it being at the root of the line of Life) take notice whether there be a cross there or not, or that some other line cut it not, as also to what part of the Hand they bend, for if so it happen that it bend and end near the Moons mount, it signifies the party to be born on a Monday, being the tenth of *June*, if there be two crosses it

it denotes the Birth to be on a Monday, the twentieth of *June*. If a line in the like nature end in the plain of *Mars*, with one croſs, denotes a man born on the tenth of *March*, two croſſes on the twentieth. If it ſo happen to a woman or womankind, ſhe is born on the ſame days in *October*. If it end toward *Mercury*'s mount in the like nature, then Wedneſday, for man in *May*, the woman in *Auguſt*. If ſo it end under the mount of *Jupiter*, Thurſday is the day, and *November* and *February* the months aſſigned. The middle line failing towards the mount of *Venus*, denotes Friday, the day in *April* or *September*. If the ſame line fail towards the mount of *Saturn*, then is Saturday the day, and the month *December* and *January*. If it fail towards the mount of the *Sun*, it falls out on a Sunday, *July* being aſſigned for the month. And ſo according to the croſſes and figures which frequently happen at the end of that line according to their ſignification may be found any day of the Months already aſſigned. Now the next thing which remains is to know the hour, which is generally obſerved by the colour of the Eyes, if they retain their native colour, and are not periſhed by bruiſes, or defective by other accidents, and muſt be taken thus.

If the Birth be directly about midnight, then

then will the Eyes appear extream black. If at one of the Clock they will be ſomewhat ſhining. At two of the Clock the party being Born, the Eyes will have ſomewhat of a dark green in them, with dusky Balls. Thoſe that are Born at four will be greeniſh, but the green a little lighter, inclining to an Olive colour. After four or at five the party being Born, the Apples of the Eyes will incline to a whitiſh, though ſomewhat related to a blewiſh. The party Born at or between ſix and ſeven will have the Apples of his Eyes half blew, and the remainder a kind of a wall colour. The party born at or between eight and nine hath the circuit of the Center of the Apple blew, and the Center of a particolour. At or between ten and eleven the party Born has the Eyes all blew, with a few marks. At twelve they begin to be ſomewhat greeniſh, though much ſhining. At or between one and two in the Afternoon the party being Born, has Eyes between blew and green. At or between three or four they are of a pale green. At or between ſeven or eight they are coloured yellowiſh, with ſome ſmall matter of green. At or between nine and ten they have red ſpots in them, though being of the ſame colour with thoſe immediately foregoing. The party born at or between eleven and twelve are as for the eleventh

venth hour, ſomewhat inclinable to redneſs, but from that time blacken to the twelfth.

And thus much for the hours of Night and Day, in every one of which throughout the year, either Male or Female, if not both are born, and although it cannot be poſitively affirmed to be an infalliable ſign, yet it is wonderfully to be obſerved, ſeldom failing the party in his judgment, who makes due inquiry.

As for the year if we have regard to Chiromancy, in that caſe it is known divers ways, as by the lines of the Wriſt, Forehead; as for the Wriſt the lines ſignifies thirties of years, but as age increaſes thoſe lines are extinct, decreaſing by little and little, as if the firſt line be half extinct, then ſhows it that the party is fifteen years of age, and to be quite extinct thirty; four lines in the Wriſt being generally the moſt, though ſome have five, and by an equal meaſure in this caſe any year may be known by dividing a whole line into thirty parts, a half line into fifteen, and ſo to the quarter, or almoſt extinction or end.

As

As for age it's likewiſe ſeen in the Forehead, and this by the Rule of Metapoſcopy, and on the firſt years appear but to the ſeventh year, when upon the left ſide extending to or towards the Temple from the Ear, there is a little line which denotes that age, and if it deſcend to the Forehead, it denotes the party to be between ten and twelve years of age; if it ſo fall out that it is apparent in cutting through the Forehead, it ſignifies the party to be in the twenty fifth year, and according to its length the years under twenty five are to be gueſſed or imagined according to the Rule of this Art and Science. If three appear conſiderably divided, thirty years are ſignified, and from five and twenty to thirty accord-

according to the length of the third. If there happen a fourth, it ſignifies by its length, forty, fifty, ſixty, ſeventy and eighty years, eſpeciall if there happen another half line on the right ſide the Forehead, but beyond this, or eſpecially exceeding five, they are refered to the Alfridaries, and cannot or at leaſt but with great uncertainty in this caſe be known, but is better uderſtood by wrinkles or lines in the extremities of the Eyes, reckoning twenty years to every line, and equally for the reſt, though in young people, eſpecially of the Female Sex, theſe rarely, unleſs they laugh or frown much, and then you muſt take heed leaſt you are deceived by taking thoſe for lines that are none, but rather appear ſo by the parties diſtorting his or her Face.

CHAP. XXIX.

A Diſcovery of the time of Marriages, or in what year of their Age the party will be Married, by certain marks and rules appearing in the Hand.

IN this caſe ſeveral things are to be conſidered, as firſt, Conſider the ſpace between the root of the little finger and the end of the Table-line upon the mount of *Mercury*, meaſuring from the root of the little finger to the

the middle of the mount, not on the edg or ſide, for in that a great miſtake oft happens, and in ſo meaſuring, account from the root of the finger to the middle of the mount thirty years, and from thence to the Menſual or Table-line the like quantity of years, and ſo begin at the root of the finger according to proportion, counting half of the firſt half, which amounts to fifteen, and proportion it by degrees to ſeventeen, eighteen, twenty, or more till you bring it to thirty, obſerving what year according to this proportion touches the firſt line, and at that number of years according to the diviſion of the proportion the party whether Male or Female ſhall alter his or her condition by Marriage, if more lines appear, meaſure them by proportion from thirty, thirty five, forty, fifty, and all the years between according to a due proportion, a ſecond Marriage is to be noted, or a third, if any ſuch thing is deſigned, or more, and may thus fully be known by a due proportion and menſuration anſwering to Marriage or Marriages according to the diviſion and courſe of time.

To know your fortune or misfortune on this occaſion, note that where the lines are fair, as alſo the uſual Characters as parallels Croſſes, Stars, Scales, Branches and Quadrates, they depend upon *Jupiter*, a happy Planet, and promiſes good ſucceſs. The

The uſual Characters that point at misfortune in Marriage, are to have the lines broken and abrupt like Grates, or Chequered, the Character of *Saturn* the reſemblance of Hair, the Mounts Turbid, crooked and wrinkled.

CHAP. XXX.

Rules to be obſerved to know the Eminent danger any perſon is in as to his or her Health.

IF the Body and Face be yellowiſh, the Veins diſtended, the Sight weary, heavy and irkſome, an unwilling heavineſs to motion or action hang about the party, it denotes the Veſſels full of Humours, which ought to be purged out, or by a gentle means diſperſed and brought away to prevent diſeaſes that may by their continuance be contracted.

If the Senſes appear dull and melancholy, without affliction or diſorder of the mind, the Face look dull and of a Leadiſh colour, puffed and ſwoln, if wringing pains happen after Meals, it denotes obſtructions.

If Tears without a ſenſible cauſe fall from the Eyes, the Lips quiver at times, as likewiſe the Legs ſeem feeble, if the Memory grows bad, and the Senſes ſtupified as it were, the Body hot and cold by turns, the Breath ſhort, and fetched with pain, and pain in the Head; if theſe Symptoms in any Critical time

time happen, they denote a conflict of Nature, a Sickneſs approaching through Ejection.

If the Eyes are dull, and Rhume much afflict them, if the Noſtrils are red, if the Midriff and ſhort Ribs ſtretch without pain, if the Breathing be difficult, a pain of the Head, Noſe and Face, Itching pain of the Temples, they denote ſome ſharp diſeaſe at hand, with Eflux of Blood, eſpecially theſe Symptoms happening or continuing on a Critical day.

If the Face be ſad, dark and cloudy, the Breath drawn with difficulty, the lower Lip tremble, the Spittle thin, and the Navel extended, they denote a foulneſs of the Stomach, which muſt be removed in time to prevent violet Diſeaſes, that through that occaſion may befall the party.

Theſe and many Symptoms I might urge, but ſeeing the brevity of this Treatiſe will not permit, I ſhall wave them, and proceed to ſome Phyſiognomical ſigns of approaching Death, as they are laid down in Rules and Cannons by the Learned.

CHAP.

CHAP. XXXI.

Divers Rules to know by the Art of Physiognomy the danger of Diseases relating to Death.

1. THE Phylosophers and Sages of the World always conclude that if the sight or Image in the Ball of the sick parties appeared dull, or after a manner not usual, that it argued Death was at hand.

2. If the Eyes withdraw themselves or sink extraordinary deep in the concavity or hollow, it presages Death; for a penetrating fume from the Cerebelle or hinder part of the Head, entering the Optick branches, render a Chritaline contracted hardness, from whence it comes to pass that the Eyes in a Convulsive manner are drawn inward, so that if it happen Death does not immediately insue, yet the sight is in extream danger of being lost, if not irrecoverable.

3. If in sickness the Eyes change to an azure or reddish colour, being before of some other colour, they foretell great danger, if not Death it self.

4. If the Nose grows sharp and pale, during the time the party is under any fit or agony, Death is threatned. If the Nose be writhed or depressed it is the like. If a pale yellowish water distill from the Nose, the danger is the same.

5. If

5. If the Mouth as if the Membranes of the Jaws were looſed, appear to open for Air, drawing quick and ſhort in any Diſeaſe, Death is eminent.

6. If the Teeth appear ſmaller and longer than uſual, as if they were ſhooting out, Death is thereby eminently threatned.

7. If the skin of the Face and other parts be converted into yellowiſh or pale aſhy colour, it prognoſticates danger to the ſick party.

8. If any perſon being ſick ſuddenly languiſh and growing worſe become pale and megar, yet being ſtill ſick his or her Face become ruddy, it denotes danger and affliction.

9. If in the extremity of ſickneſs the Breath of the party change to an ill ſcent, and the Eyes appear as if they were fixed, Death is threatened.

10. If the party that is afflicted in the hight of his ſickneſs ſtammer abruptly, his voice become hoarſe and ſharp, changing from what it was before, being as it were inward, it is a ſign of Death.

11. If the Breath be drawn with heavineſs and pain, ſo that the Lungs ſeem to riſe and obſtruct the paſſage, the Breath being groſs and fumy, it denotes the party will harly recover.

12. If

12. If in extremity of ſickneſs the Teeth, the Nails, the bottoms of the Feet change colour and become dusky, it is a bad ſign.

13. If the Inteſtive iſſue at the Fundament by reaſon of ſharp humours, Death is threatened.

14. If the Face and Lips ſuddenly change into Earthly pale colour in time of extraordinary ſickneſs, it denotes Death, eſpecially if the Body be weakned and decayed by the force of the Diſeaſe.

15. If a darkneſs appear and ſeem to cloud the whiteneſs of the Eye, the ſight dazle, the Eyebrows writh and ſhrink up as it were in puckers, or the Eye caſt a ſquint, not uſual to do ſo, the ſickneſs will prove very tedious if not mortal.

16. If one Eye on a ſuddain contract it ſelf leſs then the other, if water flow faſt from the left Eye, and the other be bleared and if the Eyes are fixed, a hard ſtrugling to open them, or white Puſſels appear under the Eye, they are all dangerous ſigns.

17. If in a ſharp diſeaſe the Face be ſmooth and ſhining, a Flux of the Belly happening, no deſire but an extraordinary inclination to Sleep, are ill ſigns.

18. Sleeping with the Lids of the Eyes open and no moiſture iſſuing forth, are ſigns of danger.

19. To loſe ones hearing in the time of a dangerous Diſeaſe, with a contraction of the Ears is the forerunner of much pain, if not Death it ſelf.

20. To obſerve the Teeth blacky, rough and diſordered in an extream Diſeaſe, and that the party is wonderful inclinable to rub them, denotes great danger, and almoſt a diſpair of recovery.

21. After a Sweat, if a cold quaking or ſhivering ſeize the party, the Hair ſtare, and a cold Sweat follow, chiefly about the Neck and Head, it is an ill ſign, threatning the party with Death.

22. If the Tongue be black, the Mouth noiſom and contagious, the Lips writhing and diſtorted, the Mouth opening without yauning, a pimple upon the Tongue, as it were a Pea, and the deſire of hot things are arguments of Death.

23. To contract the Yard and the Teſticles in an extraordinary manner, denotes Death, eſpecially if it be in a contagious ſickneſs.

24. A hot vapour ariſing from the skin, the Breath being cold, and the coldneſs of the extream parts are arguments of Death.

25. A yaxing or ſtraining to vomit after having much vomited, the Flux of the Belly, the Jaundice, before the ſeventh day of ſickneſs,

neſs, the debility of the parts, with extream leanneſs, are tokens of Death.

And thus much I have thought worthy to be noted as to theſe Obſervations uſeful in many kinds, whereby the ſuddain or latter approach of Death is ſignified or threatened to languiſhing Mortals, and is one main part, and one main end of Phyſiognomy.

CHAP. XXXII.

How to find out the Genius of a Countrey, and be ſenſible of its wonderful Effects.

THough this may ſeem ſtrange to the incredulous, even to ſuch as will not believe any thing beyond the Occular demonſtration, yet certain it is there is a ſecret influence proper to peculiar places more immediately affecting and protecting one place than another, that is participating of the nature of the Planet, has greater influence, and as a Secundary cauſe much augments to the felicity or infelicity of Mankind, and therefore is call'd the good or evil Genius, and by the Ancients was much obſerved in all their undertakings, nay was ſtiled their Guardian, or the Goddeſs Fortune.

To know the Genius, conſider the humour that predominates in the Body whether Flegm, Cholerick Blood, or Melancholy, which may be known by the lines in the Hand. As

for inſtance, if they be red, he or ſhe is of a Cholerick humour, which ſimpathizeth with the nature of fire, and conſequently the Genius is of the firy Region of the Hierarchy of *Gargatel*, or depends upon *Tariel Tubel Gaviel* his Subſtitutes, which may be dicovered by the colour of the lines, according to their agreeableneſs with Fire, Air and Water, or conſiſtent with Earth. The firſt being red, the ſecond pale or whitiſh, the third of an azure or blewiſh, and the fourth of a dusky or darkiſh colour, and the Genius's participating of theſe Elements, have their Stations aſſigned in the four Quarters of the Univerſe. If it happen to be one of the Firy Figures of Geomancy, which are in number four, *viz. Fortuna-Minor*, *Amiſſo*, *Rubeus* and *Cauda Draconis*; or if it happen in one of thoſe of *Mars*, which are *Acquiſitio*, *Puer*, *Triſtitia*. Paſt doubt the Angle or Genius is of the Region of Fire, having its Regency in the South, and concludes Tueſdays to be the fortunate days of thoſe who are born under their Influence.

If in the Hand the lines and veins be narrow and long, appearing of whitiſh complection, ſomewhat inclining to redneſs, they denote an Airy or Sanguine Conſtitution, the Genius in that caſe being of the Hierachy of the Air attributed to *Raphael*, and under him

to

to *Miel* and *Seraphiel*, and thoſe born under them are generally wiſe, virtuous, great ſtudiers of Arts and Sciences, having their happy days on Wedneſdays.

If in the Hand Lines and Veins appear long and blewiſh, mixed with white ſtrokes, that denotes the party to be of a Flegmatick Conſtitution, the Genius in that caſe refering to water, and have their Regency in the North, the Principal is *Gabriel*, having under him, *Samael*, *Mediel*, *Mael*, and the perſon born under their protection ſhall be wonderful fortunate in Sea-affairs.

If the Lines and leſſer Veins in the Hand are found broad, ſhort and thick, of a dark dusky colour, the Conſtitution is Melancholick, in which caſe the Genius is found in the Weſt, *Uriel* being Superior, and under him *Caſſiel*, *Sachiel* and *Aſſaſiel*, inducing to learning the ſtudy of profound Sciences, and their happy days are Thurſdays. As for theſe *Geniuſes* they do not always diſpence their immediate Influence or aſſiſtance to mankind, but predominate more at one time than another communicating ſtrange things.

As for the Genius of the Firy Hierarchy ruling in Cholerick perſons, it is to be obſerved powerful in its operation when the Sun is in *Aries* and *Leo* in the Months of *March* & *July*. As for the Genious of the Air

it is moſt powerful in *March* and *April* the Sun being in *Aries* and *Taurus*. The Genius of the Water when the Sun is in *Capricorn* and *Aquarius*, in the Months of *December* and *January*. The Genius of the Earth when the Sun is in *Libra* and *Sagatarius* in the Months of *September* and *November*, and at theſe times in Critical hours the Ancients affirm that they appear to the ſight of ſuch as they protect or influence in ſundry ſhapes repreſenting their power and grandure according to their Hierarchical degrees, but it being a myſtery too deep for the capacity of the unlearned, full of ambiguities, I ſhall the brieflier paſs it over, and proceed to other uſeful matters.

CHAP. XXXIII.

Obſervations taken from the days of the Moon, with Relation to the Birth of Mankind, as to the undertaking of Buſineſs, by that means rendered fortunate or unfortunate.

IN this caſe the Obſervation according to the Learned Ancients is to be taken from New Moon to New Moon. As thus, if the party be born in the firſt day of the Moon ſhall be vigorous, lively, fair and increaſe in riches. If born the ſecond day his or her undertakings ſhall proſper, but ſickneſs is threatned. If the third day expect croſſes and vexation in

in Love, by reaſon of inconſtancy. If the fourth day the party will be fortunate in affairs, but be much ſubject to pains and diſorders of the Head, occaſioned by watery contractions. If on the fifth day miſchief is threated by Thieves or Robbers. If on the ſixth day good fortune is promiſed by marriage unexpectedly brought to paſs. If the ſeventh day riches are promiſed by the death of Friends. If the eighth day loſſes by Sea are eminent. If the ninth day the perſon is promiſed long life, though attended with ſeveral croſſes and vexations. If the tenth day he or ſhe ſhall be fortunate in finding things precious, which ſhall turn to their great advantage. If born on the eleventh day the party ſhall be fortunate in children of the Female Sex. If born on the twelfth day, the party ſhall be ſubject to travel, and be often in danger of drowning. If born on the thirteenth day he or ſhe ſhall be light and inconſtant. If on the fourteenth a calm eſtate is promiſed, accompanied with many bleſſings. If on the fifteenth the party is promiſed ſucceſs in Tillage. If on the ſixteenth day the party be born, he or ſhe is ſubject to Rhumes, Catarrhs, extraordinary Colds, and the like. If on the ſeventeenth day, it denotes the party of a peeviſh diſpoſition, one given to quarrel and contention, by which many miſchiefs

ſhall inſue. If on the eighteenth day the party being born much happineſs is promiſed. If on the nineteenth day it denotes the party ſloathful, much given to ſleep and drowſineſs, not deſirous of labour, nor thoughtful of buſineſs. If on the twentieth day, it denotes the party from a low ſtation to riſe to a high degree. If on the twenty firſt day the party is promiſed riches by Navigation. If on the twenty ſecond day he or ſhe ſhall be unfortunate in Children or Relations. If on the twenty third day, then ſhall the party be feeble, unhealthy, and fall into many diſorders. If on the twenty fourth day the Dropſie and Gount are threatned. If on the twenty fifth day bad ſucceſs is predicted, in eſpecially Rural affairs. And ſo for the twenty ſixth and twenty ſeventh, for ſo many days, beſides hours and minutes, is the Sun making her progreſs through the Twelve Signs of the Zodiack, as being the neareſt Planet to the Earth, ſo that to her are more immediately attributed the rule of all watery Bodies, ſhe drawing after her in her Riſes and Fall, not only the Ocean and the Blood in the Body of Mankind, and other Creatures of ſubſtance, cauſing them to ebb and flow, but by her Increaſe and Wain cauſes a livelineſs or decay in the parts of life; both Man and Beaſt naturally appearing more heavy and lumpiſh in her

her Wain than in her Increaſe, And thus much for the ſignification of the Moons courſe relating to good or bad fortune.

CHAP. XXXIV.

The manner of Reſolving doubtful Queſtions in relation to Friends, Marriages, places of Abode, Health, Proſperity or Adverſity, Love or Buſineſs, with many more of the like nature within the Rules of Aſtrology, &c.

RESolving of Queſtions in this kind has by many been held a curious Art, and by the Ignorant wonderfully eſteemed, who generally conceit it can be brought to paſs by no leſs than Conjuration, though therein much miſtaken; but however though like other Arts and Sciences it is not altogether infallible, yet is it lawful and of much efficacy, rendering in many particulars ſuch ſatisfaction as the Inquiſitive have thought impoſſible to meet with in their inquiry, though in this the Rules are not difficult if ſeriouſly weighed and conſidered. As thus,

Obſerve the queſtion and the time wherein it is demanded, conſider the Planet that is Lord of the Aſcendant, and the Sign that is poſited take the dimentions, and erect the Scheme, in which by comparing and making exact parallels, diviſion of the Figures, by

which means the Nativity being brought within viw you may by underſtanding how the Planet that ruled in that diſpoſes, orders, or influences as a ſecundary cauſe, and from thence drawing your conjecture, make your Solution; as ſuppoſe the Queſtion be whether the party ſhall marry the party deſired, if *Venus* a Planet properly influencing affairs of Love and Conjugal felicity be in the ſeventh Houſe, which by Aſtrologers is termed the Houſe of marriages, or the third Angular Houſe, the affair will be proſperous if begun at that time, and the party have ſucceſs. If any perſon make a Voyage when the Moon is in the fifth Houſe it will be proſperous, but if *Mars* be there, let him expect to ſuffer much by ſtorms, and may be in danger of caſting away. And ſo if any one ſicken *Saturn* or the *Moon* being in the eighth Houſe termed the Houſe of Death, the Recovery is to be doubted, if you contract Friedſhip the *Moon* being in the third which is the Houſe attributed to Friends and Relations, it will be to your great advantage, prove happy and laſting; but if *Mercury* be there the contrary. The firſt Houſe is termed the Aſcendant of the Horoſcope, whence is gathered the condition of mans life, wherefore to undertake any buſineſs when *Jupiter* or the *Moon* is there will prove very fortunate. If *Jupiter* be Lord

of

of the Nativity in that Houſe, honours and great preferments are promiſed. The *Moon* being in the fourth Houſe at the Nativity called the Houſe of Inheritance and Treaſure, the party ſhall have an Eſtate fall unexpectedly. If a woman conceive when *Venus* is in the fifth Houſe the Child will be Male. If in the ſixth a weak Female Child. If *Mercury* and *Venus* be at the time of the conception in conjunction in the fifth Houſe there happen Twins, or if but one, it proves for the moſt part to be a Hermophrodite participating of either Sex. Buſineſs begun the *Moon* being in the twelfth Houſe ſhall meet with many croſſes and diſappointments, going for the moſt part prepoſterouſly. If a party be born when the *Sun* is in the ninth Houſe, and *Mercury* be Lord of his Nativity, he ſhall travel into many ſtrange Lands, advance himſelf thereby, and increaſe in wiſdom and piety, dying in his Native Countrey in a good old Age. If a party is born the *Moon* being in the tenth Houſe and the *Sun* the ſeventh, *Mars* being Lord of that Nativity, good ſucceſs is promiſed in Rural affairs, but in other imployments the party will be unfortunate. The party born when the *Moon* is in the twelfth Houſe, and *Mars* Lord of the Nativity, is born to diſcontent, diſorder, ſtrife and reproach. In fine, the Houſes have theſe properties

perties attributed to them in case the Planet, that is, Lord of the Nativity be in one or other of them as that it must consequently. The first House so termed is the Horoscope or Ascendant from whence the condition and manner of life is resolved. The second is the House of Riches, Servants, Substance, as also the expiration of youth. The third is that of Brothers, Sisters, and Kindred further off. The fourth is that of Inheritance and possessions. The fifth is that of Children, Pleasure, Delights, Substance, *&c.* The sixth is that of Sickness and Health. The seventh is that of Wedlock, Contractions, Marriages, happy and unhappy breaches of Love, mistrust and the like. The eighth denotes of what kind of death the party shall die, and what befalls him in his latter days. The ninth is that of Piety, Wisdom, Learning, Philosophy and Travel, as well in Voyages at Seas as by Journeys by Land. The tenth is that of Government, Advancement, Learning, Eminency, Lordships, Laws, and has great Influence on the middle part of the life. The eleventh is that of Benefactors, Friends, Servants, and the like, much influencing old Age. The twelfth and last is that of Enemies fighting, Labour, Envy, Treachery, and falls upon the latter end of mans days. Now from these the Question rightly stated,

ſtated, the hour and minute of the Nativity, the conſtitution and complection of the party rightly conſidered, may be drawn ſtrong conjectures as to health, ſickneſs, long or ſhort life, marriages, happy or unhappy voyages, travel, children, friends, riches, proſperity in one place more than in another, and the like. And indeed this is the foundation on which all the pretenders to ſuch Solutions build and draw their Inferences, from which many times come exactly to paſs, though ſometimes the expectations of the Inquiſitive are left in the miſt of Ambiguity.

CHAP. XXXV.

A further Obſervation of the Planets, and their Operation on Mankind.

IF it ſo fall out that the Moon be in *Gemini* or *Cancer*, when the child is born ſhe has not the power of the birth, but it muſt be attributed to the Lord of the next Houſe. If the Sun be in *Leo*, which is his proper Houſe, at the time a child is born, yet his power by reaſon he is in his own Houſe is of no force, but it muſt in that caſe be attributed to *Mercury* being Lord of the next Houſe being *Virgo*. If the Moon be in *Virgo*, *Venus* is Lady of the birth, by reaſon *Libra* follows, which

is

is her proper Houſe. As for *Mars* and *Saturn* it is held on all hands that their Influence is not ſo pernicious in their own Houſes as in Houſes proper to other Planets by reaſon their proper Houſes being more natural to them, they pour not out their malign influence to that degree as in other caſes. As for the rule of the Planets by turns they are theſe, on Saturday the firſt hour after midnight reigneth *Saturn*. The ſecond hour *Jupiter*. The third *Mars*. The fourth *Sol*. The fifth *Venus*. The ſixth *Mercury*. The ſeventh the *Moon*. And ſo begining again in the like order hold on their couſe throughout all time, making their changes, each Planet ruling the firſt hour of that day attributed to it, as *Sol* Sunday. *Luna* Monday. *Mars* Tueſday. *Mercury* Wedneſday, *Jupiter* Thurſday. *Venus* Friday. *Saturn* Saturday. And their diſpoſitions are theſe, *Saturn* cauſes a firm and ſtable prudence. *Jupiter* a righteous juſtice. *Mars* a conſtant force and puiſſence. *Sol* an ardent charity, and good nature. *Venus* mildneſs and affability. *Mercury* fluentneſs of ſpeech and a wary cunning. *Luna* a moderate temper, ſoftneſs and effeminancy. Therefore the hour of *Saturn* is good to undertake deep Councils and Affairs that require great prudence to conduct, and bring them to perfection. The hour of *Mars*

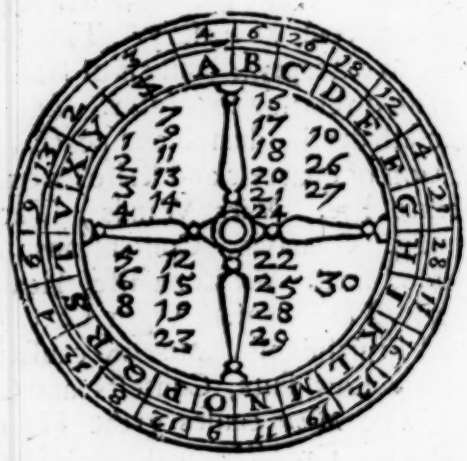
to

to undertake Warlike enterprizes, or any violent or dangerous attempts. *Jupiters* hour is good to enter upon Places, Offices and Preferment. The hour of *Sol* is good to require and seek for the favour of Potentates and great men. The hour of *Venus* to solicite Love, and seek a reconciliation with those who are at enmity with you. The hour of *Mercury* to undertake the out-witting or circumventing your adversary. The hour of the *Moon* to enterprize business of Navigation or any thing relating to Water. Again, *Saturn* causeth death, dearth and peace. *Jupiter* a Cessation of quarrels and strife, a quiet and temperate life. *Mars* Winds, Thunder, Lightning, Quarrels, Contentions, Strife, and Blood-shed. *Sol* Long-life, Health and Prosperity. *Venus* causeth Vigor, Love, Friendship and Fruitfulness. *Mercury* causeth Controversies, Law-suits, Contests and Contentions. The *Moon* causes great Floods and Inundations, Dropsies, and all Watery Diseases incident to either Sex. And thus much as to these particulars.

CHAP.

CHAP. XXXVI.

Of the Pythagorean *Wheel commonly called the Wheel of Fortune, and what is to be observed thereby as to good or bad Fortune relating to man or woman.*



ALthough this by ſome may be eſteemed needleſs in a Treatiſe ſo amply furniſhed with variety, yet that nothing that may contribute to the advantage of the Reader in this nature may be omitted, I have thought fit to inſert theſe following Inſtructions.

Would you know the reſult of any Queſtion chuſe a number not exceening thirty, that you

you beſt fancy, to that add the number of the day, and the firſt Letters of your Name, which probably may ſtand Figures, divide the number by three, and if the reſult be even, then will what you demand come to paſs, but if odd, not, or at leaſt not without vexation and delay.

Would you know whether you ſhall enjoy the party you love, in this caſe take the firſt Letters of your Chriſtian and Sirnames, add thereto the number of the Planet, and day of the Week, all which in one conjunct number divide by thirty, and if it fall out in the upper part of the Wheel you will have your wiſh, but if it happen in the lower part you will find many croſſes, if not altogether miſcarry therein.

Another underſtanding of this Wheel is thus, Chuſe a number according to your pleaſure, add to it the day of the Month, then the Letters of your Name, which united in one ſum divide by thirty, which number if it happen to be 154 ſo divided, the overplus will be 14, which number being found in the upper part of the Wheel promiſes ſucceſs, but if in the lower part renders it doubtful if not altogether impoſſible to bring to paſs: another way there is by Alphabet in caſe of Victory, or who ſhall overcome, which is by comparing the Names of the parties, and ſubſtracting

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ing the numbers of ſignification, adding to each the number three, and in ſuch caſes the day of the Month, and the Planet, being the additional if three or thirteen remain the Supernumerary to one of the parties he may expect ſucceſs, and ſo in other caſes relating to love, buſineſs, friendſhip, fidelity, riches, truth, falſhood, proſperity and adverſity, honeſty, diſhoneſty, malice, evil intention, fraud, or the like, too tedious herein to be incerted.

CHAP. XXXVII.

An account of the good and bad days in each Month relating to Sickneſs and Health.

IF any party fall ſick on the firſt day of the Month, the third day is to be feared, the which if he paſs he will in all probability recover. If on the ſecond day he or ſhe fall ſick, though the ſickneſs may be tedious, yet is there great hopes of recovery. He that falleth ſick on the third day, if he paſs the next change of the Moon there is great likelihood of his recovery. He or ſhe that falleth ſick on the fourth day is in danger of continuing ſick to the twenty eighth day. To fall ſick on the fifth day, denotes much pain and trouble,

trouble, yet promiſes a recovery. To fall ſick on the ſixth day threatens the party with danger of death after a long ſickneſs. To fall ſick of any dangerous diſeaſe on the ſeventh day, may notwithſtanding hope for recovery. To fall ſick on the ninth day, promiſes a ſpeedy recovery. To fall ſick on the tenth day is dangerous. To fall ſick on the eleventh day promiſes a ſpeedy recovery. To fall ſick on the twelfth day is in danger of death within fifteen days following, To fall ſick on the thirteenth day, denotes the recovery will not be before the eighteenth day. To fall ſick on the fourteenth day, promiſes a quick recovery. To fall ſick on the fifteenth day denotes danger of life, unleſs the party recover within eighteen days after following. To fall ſick on the ſixteenth day promiſes a recovery after much affliction. To fall ſick on the ſeventeenth day, denotes the party to be in danger of death. To fall ſick on the eighteenth day denotes the party ſoon to recover. To fall ſick the nineteenth day denotes the party ſhall recover. To fall ſick the twentieth day ſignifies that ſickneſs to be ſhort, and that it will end in health. To fall ſick the twenty firſt day promiſes a recovery, if the party eſcape the ten days following. To fall ſick on the twenty ſecond day promiſes the ſame with the twenty firſt. He that

falleth

falleth ſick the twenty third day, though he ſhall endure much pain ſhall recover. To fall ſick the twenty fourth day ſignifies the ſickneſs to be very ſhort; and the like is ſignified to the party falling ſick on the twenty fifth day. He that falleth ſick on the twenty ſixth day ſhall before the ſixth day of the inſuing Month recover. He that falleth ſick on the twenty ſeventh day is threatned with a tedious ſickneſs, if not death. He that falleth ſick on the twenty eight day is in the like danger with the party foregoing.

As for the overplus days by reaſon *February* has but twenty eight days, and that the other two or three which are in ſome Months being properly allowed to compleat the Suns Revolution, and not the courſe of the Moon, it is the opinion of the Learned, that no direct Inferences can be drawn from thence, but rather in that caſe to begin again as if they appertained to another Month, reckoning one, two, or three, as the Month falls out, and count in this caſe the ſucceſs as in the begining of this Chapter of favourable and unfortunate days.

CHAP.

CHAP. XXXVIII.

The fixed Stars, and their Scituation profitable for Marriners, by which they may be directed how to Stear, &c.

For a more full continuation of this Work, I have not thought it amiſs to nominate the Celeſtial Signs, with the Stars that appertain to, or are compacted in them; and thoſe that are ſo ſpangled, are divided into three parts, ſome of which are placed in the Circle of the *Zodiack*, ſome of them called *Northern* and others *Southern* Stars: and thoſe that are placed in the *Zodiack* have ſundry Names attributed to them, according to the fancy of the Antients, not that they reſemble the Creatures or ſuch, but it is ſuppoſed on all hands, that thoſe Names was given them by Artiſts to diſtinguiſh them; or at leaſt as the Sun entering thoſe Signs ſympathizes more or leſs with the nature of ſuch Creatures, as the Ram, the Bull, and the like: In the Back of *Taurus* or the *Bull* are placed the Stars called *Pleiades*: In the Head of *Taurus* ſix Stars called the *Hijades*: The Stars ſtanding before the Feet of *Gemini* are called *Propus*, and that as it were cloudy part of Heaven, which is *Cancer*, is known by the Name of *Preſephe*: the two Stars dimly ſhining

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ing that are near it, are called *Alini*: and the bright Star in the middle of *Leo* is named the *Lyons Heart*: the bright Star at the Fingers ends of the left hand of *Virgo*, is called *Spika Virginis*: the little Star at the right Hand of *Virgo*, is called *Protigettes*: the four Stars that are at the right Hand of *Aquarius* are called *Urnathe*: Stars that go from the Taile of *Piſces* are called Lines, and in the *South* Line nine Stars are contained, and only five in the *North*: the bright Star in the Lines end is called *Nodus*, and theſe are accounted uſeful Stars. Thoſe between the *Zodiack* and the *Northern* Pole, are accounted *Northern*: As thus, *Urſa*, *Major*, and *Urſa*, *Minor*, *Draco*, that lies between the Bears Artophylax, *Corona*, *Engon*, *Aſin*, the *Harp*, the *Vultar*, the *Eagle*, the *Serpent* and *Serpentine*, the *Arrow* and the *Dolphin*, *Prottomo*, *Hyppy*, the *Horſe* that is near *Hyppacos*, *Cepheus*, *Caſſiopia*, and *Romeda*, *Perſeus*, *Auriga*, *Deltoton*, *Bernices*, here likewiſe there are other Stars, who for their plain appearance had their names from the nottable Stars, about the middle ſhank of *Arctophilax*, and are called *Arcturus*: and the ſhining Star placed by the *Harp*, borrows its name from the Sign: the Stars at the top of *Perſeus* left hand are named *Gorgons*: the clear Star in the Shoulder of *Auriga* is called the *Goat*: the

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two leſſer Stars at the extremity of the hand are called the *Kidds:* and all that lye on the *South* ſide of the *Zodiack*, are *Southern* Signs, their Names as follow, *Orion* the *Centaur*, and the Beaſt that he holds in his hand, *Thyrſylocus*, the *Rehale*, the *Southern-Fiſh*, the Skinker of *Aquarius*, the Flood of *Orion*, the *Southern Crown*, the Road that lyeth by *Hyparcus*, and in theſe there are Stars that have taken proper names, the bright Star in *Prokyon* is called by that name, the bright Star in the *South*, *Dogs* mouth is called the *Dog* or *Dogſtar*: the Star that ſhineth in the top of *Argo* is called *Canopius*. And thus much touching theſe Stars, which well conſidered, may in a great meaſure be a help to Sailers in directing their Courſe, eſpecially in thoſe Seas where the Stars are the moſt material Guide. As for the two Tropicks, they are *Cancer* and *Caprecorn*, the firſt the Summer Tropick or Oblſtice, being the boundards of the Sun, and the two Extreams of the twelve Signs: the Poles are Artick and Antartick, *North* and *South*, the former by reaſon of its Elevation is viſible in our Horizon, but the latter is depreſſed and not viſible in the *Northern* parts of the World: Theſe Poles are no other than a certain number of Stars, that making in a manner a Circle, turn only round, never Riſing and Setting as the other Stars;

from

from whence they derive their names of Poles, or as it were, Centers of the Spheres on which they turn and move about.

CHAP. XXXIX.

An Essay by way of Discourse of the Substance and nature of Heaven, and Celestial Bodies, &c. or a Scheme of Divine and Natural Phylosophy.

THough this to some may seem strange, yet may it not altogether prove unprofitable, being drawn from Reason, general and particular Observations, as likewise from the Opinions of the Learned. First, Then I shall thus proceed, that amongst all Creatures in Heaven and Earth, some are spiritual and others corporal, by the spiritual is meant those that have no body or visible substance, as Angels and the Souls of Men; now in this case some have life and others not, some are lasting and immuable, others perishable and corruptible, some motion and others without motion, and amogst those which are without life, there is difference in two points, some have natural motion, the rest want it; and amongst those which have this motion, some are mutable, corruptible, and subject to change, the rest not persisting always

always in their Eſtate, during the courſe of this World, ſtones and mettals, *&c.* are of the number of thoſe that have neither life nor any natural moving whatſoever, but participate with the Stable Earth. The Water, Air, and Fire are Creatures, the which, though wanting life, yet have the motion, and are ſubject to all corruption, as are all other Creatures compoſed of Elements, whether they retain life or not; for by reaſon th ey are compounded of matter, and contrary qualities, they do at length corrupt, and are changed; not in regard of the firſt nature and ſubſtance which periſhes not, though it changeth Forms, but returneth always into the ſame Element, whereof every compound conſiſteth, and notwithſtanding, ſtones and mettals are exceeding hard, yet are they not Exempt from corruption, but are conſumed by Uſage: but the Celeſtial Bodies conſiſts of ſuch matter, nature and ſubſtancs, that being in perpetual motion, they ever perſeuere and are intire in their firſt form, not being ſubject to change in Bodies, or any way conſuming like other Creatures that are under them.

As for the matter and ſubſtance of the Celeſtial Bodies, it has occaſioned divers diſputes amongſt the Learned, for ſome, even *Phyloſophers* have affirmed, that the Heavens

and Stars are compounded of the ſame Elements with other Creatures, though ſomewhat refined and purged from its groſſneſs; rendering this reaſon, *viz.* that they could not be viſible, were they not made of viſible matter, and that it is unlikely that viſible things ſhould be made of things inviſible; from whence they conclude that there is in the compoſition of Celeſtial Bodies, ſome portion of Earth and Water, and that they are more lucid and bright, they attribute to the nature of the Air and Fire, others are of Opinion that the Heavens are compoſed of another nature of ſubſtance, which they term the fifth Eſſence of moſt rare and different ſubſtance, from the Elementary, and much more excellent and noble; but whatſoever may be ſubtilly invented in this matter, it may be very well conjectured that heat is the ſubſtance or ſubſiſtance of Celeſtial Bodies, which is inſeperable from brightneſs, the ſimilitude and ſemblance of light having the ſubſtance of it, and of heat, ſo anexed with it ſelf, that it is almoſt nothing elſe, ſo that the light, brightneſs, and heat may be taken for one and the ſame thing, the ſubſtance and matter of Heaven, and of all the Spheres, neither are they more wearied, woren, and corrupted for all the labour they have performed by the ſpace of ſo many thouſand years, than

than they were the first day of their Creation; for we must not hold it for a change and alteration of their natures and qualities in that, according to their divers courses, the Stars and Planets are sometimes far from, and sometimes nearer to each other, and that they have conjunctions, oppositions, and divers aspects, according to the variety of their motions; nor yet for the Eclips of the Sun, occasioned by the interposition of the Moons dark Body, between us and that glorious light, or of the Moon by the interposition of the shaddow of the Earth, between the Sun and her lightness, or be, for such changes are not in their proper Bodies substance and quality, but only in regard of us and our sight, though in the end they shall wax old like a Garment and pass away; but till that appointed time Sealed up from the knowledge of all Men or Angels, in the Bosome of Infinite Wisdom, they shall keep their course without alteration,

CHAP. XL.

A Treatiſe of Firy Metors and their Generation.

THe Generation of the firy Impreſſion oft ſeen in the Air, called burning Stuble, or ſparkles of Fire, is on this kind, *viz.* When the matter of the Exhalation being an Unctious or Oyly Vapour extracted from the Earth, by the influence of the Stars or Beams of the Sun into the higheſt Region, and there being in all parts a like thin, one part takes fire before the other can arrive, ſo kindled by degrees, it flies abroad like ſparkles, or falling Stars.

The flying Dragon, or firy Drake, another

another ſort of firy Metors, is a Body of a Vapourous matter, aſcending to the Region of cold, but by reaſon of its groſſneſs, not capable to paſs it; ſo that being driven down by the vehementneſs of its Agitation, takes fire, forming it ſelf into the ſhape of a Dragon, very fearful to behold, and in the like nature are generated and kindled fires in the Air, reſembling Shields, Globes, Bowls, Lamps, Piramids, and the like, according as they fall into faſhion, by reaſon of the oppoſition they meet, or their ſooner or later kindling.

There is a Light ſeen upon the Earth, called, *Will with the Wiſp*, which in Mooriſh or Marſhy ground, is ſeen to go before men in a dark Night, called by the Latins, *Ignis Fatuus*, or fooliſh fire, which is indeed no other but a Vapour kindled by vehement Agitation, moving and skiping up and down by the motion or direction of the Air, when through the darkneſs of the Night, men many times fixing their Eyes upon it, they are ſo dazled as they looſe their way, which they fooliſhly attribute to the power of this Vapour, which indeed has no ſuch operation.

There are other flames which appear upon mens Beards and Hair, as likewiſe upon Beaſt, theſe are cauſed by clammy Vapours ſcattered in the Air, and taking fire by their ſwift and

vehement motion which ingenders ſuch heat, that in motion many times Arrows have taken fire, and Bullets have melted.

Comets or Blazing-Stars are no other than a huge Maſs of Vapourous Unctions, which by reaſon of its ſubtilty reaches the Region of Fire, and there blazes till the matter that feeds it is conſumed; the Train or Taile being the blaze, and the round Head the Body of Fire that continues it, and cannot be ſeen, where the Sun Beams make any impreſſion, but is very diſcernable when the ſhaddow of the Earth paſſes about it; but for the moſt part theſe Exhalations threaten mankind with divers Calamities, appearing as the Beacons of Heaven, to warn the ſinful World to repent.

CHAP. XLI.

A Treatiſe of Airy Impreſſions, their Nature and Generation, &c.

The

THe cauſe of many Suns and Moons appearing at once, that is the repreſentation of many, though indeed not real, is, as to the firſt, when the Sun caſts a full reflex upon ſmooth and watery Clouds, and in them impreſſes it's likeneſs, ſo that ſometimes there appear two, three, or five Suns in this nature, ſo are produced the Images of many ſmall Suns like little Stars, and in like manner are produced the Images of the Moon, ſeen oftner than the former, by reaſon of her nearneſs to the Earth.

Lightning is cauſed by a hot Vapour, aſcending from the Earth and Water, which in it's Aſcenſion taking fire, yet not being able to break through the cold Region, it forces it's paſſage downward, when meeting with Watery cold, it plunges into them, and rends them in pieces with horrible Bellowing, which is called Thunder, but when no Clouds interpoſe, or at leaſt very thin ones, then are flaſhes of Lightning only ſeen, but no Thunder heard; the reaſon why the Lightning is ſo long ſeen before the Thunder is heard, is, for that the ſence of ſeeing, is more quick and inſtant than that of hearing.

Earthquakes are cauſed by Winds in the Bowels or hollow Caverns of the Earth, fighting with the heat and oppoſition they meet

with, ſo that ſtrugling for vent, they often in forcing their way, rend and force the Earth in ſunder, and fly forth in prodigious Whirlwind, doing great miſchief. Whirlwinds, properly termed ſo, is cauſed by a ſtrong Vapour or Airy Contraction that forces it's way through a flock of Clouds, without any noiſe of Thunder or flaſh of Lightning. Another ſort there are, called firy Whirlwinds, which is when a Vapour in ſuch a caſe takes fire, which ſort overthrows and deſtroys all dry things that oppoſe it.

Circles about the Sun and Moon are cauſed by the thick and groſſneſs of the Air, for the Beams being ſhott direct, reverberate or are beaten back, making a round Circle or Halen, according to the roundneſs of the body of Light which occaſions it, and ſometimes it ſo falleth out through the Interpoſition of of thin Clouds.

The Rainbow is cauſed by the Suns Beams, darting aſcance, or in oppoſition to a thick and watery Cloud, making the Colours lighter or darker, according to the deepneſs of their penetration.

The natural Winds are cauſed by the ſuddain and violent motion of the Air, and that directed from the turning of the Spheres more or leſs according, and the reaſon why it ſo often varys and changes, is to purg off and

and carry away the groſs Vapours, which would otherways infect the Earth, by corrupting, and render it uninhabitable.

Rain is cauſed by Miſty Vapours exhaled by the heat of the Sun, which being drawn up, thicken, and are carryed about by the Winds till they are too heavy, and then fall down in ſhowers, for the Clouds are of no ſollid matter, but only compoſed of moiſt and dry Vapours; and where it ſo falls out that the Wind is exceeding ſcant, before the moiſt Vapour can aſcend to its hight or thicken, then does it fall again in Miſt.

Haile and Snow are moiſt Vapours conduced by too near approaching the Region of cold. If the Vapour be thick, then is it Haile or Driſle, if thin and expanded, then is it Snow; if thin and cloſe, Rime or hore Froſt. And thus much for theſe particulars.

CHAP. XLII.

Of the perfect Compoſition which are in the Nature of things by which the four Elements are to be conſidered.

AS for the four Elements, they may be fitly termed to reſemble living Creatures, Plants, Stones and Mettals, as for Stones

they have their Original and Foundation from the Earth, and agreeing with its nature ever deſcend. Mettal may be ſaid to be placed upon the ſecond Watery Angle of the World, as agreeing in their Liquid Matter with Water, all Mettals have their Original from Quickſilver and Sulpher, ſtewed or boyled in the Bowels of the Earth, and are finer or courſer, according to the firmneſs or groſſneſs of thoſe Originals upon the third or Airy Angle of the World. We may find Plants, for they neither grow nor fructifie, but in the open day, and do properly retain the nature of Air, which they always require, as being fitteſt and apteſt for them. Upon the fourth Angle, namely Fire, may be centered or putall living Creatures; whoſe lives as the Learned hold, ſubſiſt by fire, obtained from the Empireal Heaven and Spirit of Life, which is a quickning fire, and diſtributeth life to all the Wheels of the World.

True it is, that under every Univerſal kind of theſe, there are divers particular ſpecies diſtinct the one from the other; for although ſtones may properly enough be termed Earthy, yet are they ſometimes nominated of ſome other Element, which moſt prevaileth in their compoſition, for doubtleſs all the Elements do meet together in the Procreation of them, but chiefly Earth and Water,

ter, and may by their groſſneſs or pureneſs be obſerved, which moſt predominates or contributed to the compoſition, for the dark ſtones are called Earthly, and the clear ones Watery. As for Mettals, they participate moſtly of a watery ſubſtance, though they have in them the compoſition of all the Elements, and may be reſembled to the ſeven Planets, as Gold to the Sun, Silver to the Moon, Iron to *Mars*, Quickſilver to *Mercury*, Braſs to *Jupiter*, Lead to *Saturn*, and Tin to *Venus*, being each of them imagined to have the fire or influence of the ſaid Planets. As for Plants, although they may be by Nature Airy; yet there are ſome whoſe Roots, Leaves and Bloſſoms are hot in the firſt degree, others are cold and dry, ſome are moiſt, which diverſity happeneth according as the Plant participateth, more or leſs of the ſundry Elements. The like is to be obſerved of living Creatures, for although they are ſaid to participate of the Region or Element of Fire, yet the compoſition of all the Elements are found in them, and without them no Creature can ſubſiſt; nay, divers are of Opinion, that all the glittering Frame of Nature, as well Celeſtial as Terreſtial has a participation, though more rarified and refined. And thus Reader I hope to your ſatisfaction I have performed my promiſed Task,

Task, though but ſmall to the eye, yet a work large to the mind, and not without much ſerious deliberation eaſily comprehended. As for the pains I have taken here I exact no applauſe, but if advantage accrue hereby, give the glory to God, who is the only Omnipotent Wiſe Creator and diſpoſes of all things, and in whom all Created beings are centered.

FINIS.

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